

USING REDEMPTIVE DISCIPLESHIP TO CHANGE
A CULTURE THAT FOSTERS LEGALISTIC GROWTH INTO
A CULTURE THAT FOSTERS TRANSFORMATIONAL GROWTH
IN THE APOSTOLIC CHURCH

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To my life partner – Peggy Zipporah

“A wife of noble character who can find?” (Proverbs 31:10)

“A woman who fears the LORD is to be praised.” (Proverbs 31:30)

To Teiko, Padikuor, and Dautey

“Children are a reward from God.” (Psalm 127:3)

The grace of our Lord was poured out on me abundantly,
along with the faith and love that are in Christ Jesus.

—1 Timothy 1:14

Thanks be to God for his indescribable gift!

—2 Corinthians 9:15

Soli Deo Gloria

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GLOSSARY

Antinomianism – A belief that says that the moral laws are not binding on the believer because of Grace.

Disciple – A person who follows, learns from, and is committed to a significant master.

Discipleship – The process of making someone into a disciple.

Discipleship Classification – The stage that a person is in at a given time in their Christian journey after salvation.

Legalism – Focus on external performances as a basis of right-standing with God and attaining eternal life.

Legalistic Discipleship – A discipleship process based on Legalism, in which the disciple-maker supplements sound scriptural teaching and practices with man-made rules.

Legalistic Growth – A type of growth where the believer's progress is measured by adherence to rules and traditions of the church and less by inner transformation.

Redemptive Discipleship – A process that takes place through a human catalyst following the redemption act to bring Transformational Growth to another.

Redemptive Discipline – A type of discipline that is restorative instead of retributive or punitive.

Transformational Growth – A progressive change, which comes from the renewal of the mind, induced by the Word and the Holy Spirit, such that the object of the transformation becomes more and more like Jesus.

ABSTRACT

Legalistic Discipleship is a discipleship process based on Legalism and in which the disciple-maker supplements sound scriptural teaching and practices with man-made rules. Legalistic Discipleship produces Legalistic Growth in which the disciple's progress is measured by external performance and adherence to rules and traditions of the church and less by inner transformation.

Redemptive Discipleship revolves around grace of our Lord Jesus Christ and his redemptive mission to earth, and hence Jesus is the ultimate disciple-maker. The human disciple-maker pours himself into the disciple to produce Transformational Growth by using contextual ways to build up the disciple into becoming more and more like Christ, as the mutual indwelling of the Holy Spirit and the human spirit is intensified and raised to new levels. Though revolving around grace, Redemptive Discipleship eschews Antinomianism, which says that the moral laws are not binding on the believer because of Grace. In fact, Redemptive Discipleship cultivates the attitude that grace does not permit what the law prohibits but rather the justified disciple views Jesus as Lord and obeys his Lord out of gratitude and as an outgrowth of his sanctification, and not as a basis for being justified.

Results of the Redemptive Discipleship class taught at the Bethsaida Christian Center of The Apostolic Church proves the hypothesis of this thesis as the class had an impact on the study group in moving their culture that fosters Legalistic Growth in the direction of a culture that fosters Transformational Growth.

CHAPTER 1

THE PROBLEM AND ITS SETTING

The National Youth Movement Convention of The Apostolic Church held in Philadelphia in 2005 was well attended by youth from all the churches in the USA and Canada. Some of the young people came to the convention in Philadelphia for sight-seeing in the city of brotherly love. Therefore, the convention drew youth, from the churches, who appeared not to fit the mold of an Apostolic youth. During the Friday night church service one boy was spotted wearing earrings. Several people including both adults and young people chastised him for “improper clothing.” He refused to remove his earrings and wore them again during the Saturday morning service. Once again several people gave him a hard time for his “improper clothing.” After the church service my wife and I, who were completely unaware of what was happening to this boy, had a chance meeting with him in the lobby of the hotel. We started talking to him about how he was faring at the convention. He opened up to us wanting to know why everyone was giving him a hard time about his earrings. We told him that we saw nothing Biblically wrong with him wearing earrings and that his relationship with Christ was what mattered. We then proceeded to explain to him the cultural dynamics at play that may be the root cause of the admonitions about the earrings. In Ghana, and not in other parts of Africa, earrings are worn only by females and it is one of the outward identifying marks of a female as opposed to a male. In the USA the primary outward identification of a baby as a boy is blue-colored clothing and as a girl is pink-colored clothing. In Ghana, however, the outward identification of a baby as a boy is the absence of earrings and as a girl is the presence of earrings. By the time she leaves the hospital a newborn

girl's ears are pierced. After explaining the cultural dynamics that shuns males wearing earrings and the absence of Biblical prohibition for males wearing earrings we spotted him in the Saturday evening service without earrings. Though we had not asked him to remove his earrings our non-judgmental discussion with him had apparently led him to his own conclusions about boys wearing earrings.¹

The Issue of Legalistic Discipleship in The Apostolic Church

Legalistic Discipleship and Legalistic Growth

In the seven woes of Matthew 23:23-30, Jesus defines what it means to be a Pharisee. In general he described the Pharisees as hypocrites who were blind and foolish guides. Specifically, he stated that (1) they practice the letter of the law without the spirit of the law which involves justice, mercy, and faithfulness; (2) they are filled with greed and self-indulgence and yet behave otherwise externally; (3) they are filled with evil and yet appear holy externally; (4) by their actions they destroy the righteous while pretending to uphold the righteous; and (5) they destructively disciple converts by misleading them on the spirit of the law. The Pharisees were known for interpreting the Levitical laws with detailed rules of observance that departed from and were contrary to the spirit and intent of the law. In Matthew 5 Jesus reoriented the people from Legalistic rules, typified by the Pharisees, to the spirit of the law when he made statements like, "You have heard that it was said," or "It has been said." The Legalistic mode of worship

¹ It is not clear whether he removed the earrings out of respect for our discussion or because our discussion was a teaching moment that served to grow him transformationally.

is summarized by God's statement in 1 Samuel 16:17, "Man looks at the outward appearance, but the LORD looks at the heart."

The researcher has been exposed to four different Pentecostal denominations in his Christian journey: The Apostolic Church in Ghana and in various cities in New England, United Pentecostal Church in Boston, Church of Pentecost in Boston, and Assembly of God in Ghana. All these Pentecostal denominations have people who fit the definition of Pharisees given above. In fact, Christian growth and maturity is gauged more by external evidences of adherence to church traditions and rules. Such growth may be called Legalistic Growth. *Legalistic Growth* may be defined as the believer's progress as measured by adherence to rules and traditions of the church and less by inner transformation. That is, Legalistic Growth operates at the Competency level of the Redemptive Model, where performing well to rules matter. Matured church members who have experienced Legalistic Growth then become *Legalistic Disciplers*. The participants of the National Youth Convention who gave the boy a hard time over wearing an earring were Legalistic in their attitude; the outward appearance mattered more than the inner condition. Their admonitions were their own way of *Legalistic Discipleship*; this was the way they knew how to disciple. The growth and maturity of the boy will be gauged by whether he stops wearing an earring rather than by his deepening relationship with and commitment to following Christ. Consequently, Legalistic Discipleship produces Legalistic Growth.

The Apostolic Church in its desire to foster right behavior inadvertently provides an environment for legalistic growth. Members are required to obey a set of rules called the "Rules of Conduct" reproduced below:

1. Never come to the House of God without praying before coming.
2. Be in your seat at the commencement of the service. You will thus be a good example to those who are late and neglectful.
3. Bring your children with you to the House of God. Relatives and servants also have souls. It is your duty and privilege to take care of them.
4. Make your Pastor your personal friend. His sympathy, support and counsel are needed by you. Constantly pray for him.
5. Make the Church your spiritual home.
6. When conversing never speak disrespectfully or criticizingly of God's servants or their ministrations, in the presence of your children. If you sow to the wind, you may expect to reap the whirlwind.
7. Take your Bible with you to the House of God.
8. Enter reverently, pray fervently, listen attentively, give praise from a grateful heart and worship God in the beauty of holiness.²

While the above rules in and of themselves are not bad, they become instruments for abuse by Legalistic Disciplers. Legalistic Disciplers' abuse of rules like these is part of practicing what Kathleen Ritter and Craig O'Neill call Authoritarian Religion.

"Authoritarian religion offers believers only a limited image of God and translates faith into a rigid set of rules and responsibilities intended to please this rigorous, salvation-dealing deity."³ Add to the above formal rules there are a host of unwritten rules perpetuated by some self-appointed members against newcomers in discipling them. Two real cases in The Apostolic Church in Italy and in the USA are instructive in understanding how Legalistic Discipling is practiced.

Legalistic Discipleship and Spiritual Abuse

The first case occurred in Italy. Esi was a member of The Apostolic Church in Ghana before relocating to Italy, where she joined the Ghanaian branch of The Apostolic

² William A.C. Rowe, *One Lord One Faith* (Penygroes, South Wales, UK: Apostolic Publications, 1988), 379.

³ Kathleen Y. Ritter & Craig W. O'Neill, *Righteous Religion: Unmasking the Illusions of Fundamentalism and Authoritarian Catholicism* (New York: The Haworth Pastoral Press, 1996), 178.

Church. She presented herself as an expert in the beliefs, practices, and traditions of The Apostolic Church. She positioned herself as a spiritual guru, and she came to be considered as the spiritual mother of the church. She reinforced her position by reciting Bible verses to tell people what to do when they have problems or when she thinks they are misbehaving. She used visions and directions she claimed she got from God to increase her stature as a spiritual guru. She usurped the power of the church leadership to the point where she started instructing the pastor and presbytery on things she perceived to be spiritual. During one three-day convention she instructed the pastors and elders to fast all three days because that is how pastors and elders are supposed to operate. Of course her statement was outright false in The Apostolic Church. But she had gained control of the leadership and so most of them obeyed her command. She became the creator of rules that the leadership had to obey. She has been known to chastise elders for not obeying her rules. Esi, is therefore, a Legalistic Discippler who practices her discipleship by means of Authoritative Religion. She emphasizes creation of rules for the purpose of making people to observe those rules. This is very Pharisaic in structure.

The second case occurred in the USA. Ama was invited to church by a friend and she liked the church so she decided to become a regular member. Shortly after that she met Mansa who was a long-time and established member of the church. They found out that they lived in the same neighborhood and so they started visiting each other. Ama found Mansa to be very prayerful so she drew close to her. Mansa started advising Ama using principles from the Bible. She told Ama about her dreams and how it applied to Ama. Ama also narrated her dreams to her for interpretation and application. Ama viewed Mansa as a highly spiritual lady, which was supported by the fact that she also

held leadership positions at the church and led parts of the church service. Ama felt she had found family since she was alone in the USA. She started attending the prayer meeting that Mansa held at church. Ama came to believe and trust Mansa completely because of her high perception of her prayer life and spiritual life.

Ama believed and trusted so completely in Mansa that she started trying to do things that will please Mansa. Mansa also started telling her how to live her life. Mansa began to tell Ama things about other people in the church. Whenever she told her about her belief that there was something spiritually wrong with a particular person, Ama withdrew from that person. Anyone that Mansa disagreed with was spiritually branded by her as carrying a bad spirit. During one of the prayer meetings that Mansa led one of the women mispronounced a word in the Bible and Ama laughed. The woman was so incensed that she left before the end of the prayer meeting. When Ama realized what she had done she went to apologize to the woman. When Mansa heard about Ama's apology she chastised her and told her that the woman had left because she is bewitched and couldn't stand the nature of the prayers that day. Even though the woman accepted Ama's apology, Ama withdrew from her because Mansa had told her that the woman was bewitched. When Ama's work schedule changed so she could not attend the prayer meeting Mansa became hostile toward her and told her the real reason she failed to attend the prayer meeting is because she couldn't stand the fire of the prayers. Ama found a way to start attending the prayer meeting again.

Sometime later Ama got married to Kofi and Ama introduced Kofi to Mansa. Shortly after that, Kofi was arrested by immigration and Ama asked Mansa to go bail him out with money from Ama and other donors. Kofi assumed Mansa was the one who

really bailed him out and Mansa presented herself as Kofi's benefactor and so Kofi began to put his trust in Mansa. Both Kofi and Ama viewed Mansa as their mother. Sometime later Mansa spiritually branded the pastor and asked Kofi to feel free to ignore any instruction from the pastor. Mansa told Kofi about her dreams and how it applied to him. Kofi also narrated his dreams to her for interpretation and application. Kofi viewed Mansa as a spiritual guru, whose instructions were to be heeded. Kofi started consulting Mansa on his marriage to Ama and did whatever Mansa told him to do. Not long after that, Mansa spiritually branded Ama as a witch. Ama believes that Mansa told Kofi to find ways to control her and to divorce her if necessary. By this time both Kofi and Ama were attending the prayer sessions held by Mansa. Ama started getting worried about Kofi staying after the prayer meeting to talk extensively with Mansa while she, Ama, was waiting in the car because she was made to feel she was not to be part of the conversation. Then there were long telephone calls between Kofi and Mansa. Kofi developed a habit of calling Mansa after each Sunday church service to ask her to interpret the significance of anything that went on at church, especially wanting to know whether someone had displayed demonic manifestation. In one call when Ama felt uncomfortable she went to grab the other phone to listen in and it resulted in an altercation between her and Kofi which landed her in the emergency room. In spite of Kofi and Mansa's close relationship, Ama does not believe that Kofi and Mansa were in the beginnings of an affair but she believes that Kofi trusted Mansa more than his own wife.

The case of Kofi, Ama, and Mansa is another form of legalistic discipleship in a Pentecostal church. Mansa was a legalistic discipler who promoted herself into that

position using mystical spirituality – a spirituality that claims mystical knowledge of and influence over the spiritual world and come across as possessing extra-biblical knowledge. Mansa not only manipulated Kofi and Ama into trusting her as a spiritual guru, but she also indoctrinated them to shutoff other countervailing influences that might come from the pastor or truly mature Christians by branding such people as bewitched. This is not unusual in Pentecostal denominations even though it is not the beliefs and practices of such denominations. But individuals take the spiritual orientation of Pentecostal denominations and carry it to the extreme to benefit themselves over unsuspecting newcomers. Using family systems theory we see that Mansa became the spiritual mother of both Kofi and Ama in the church. She then directed them on what is right behavior and action in her opinion, which were mostly unbiblical. Then when Ama realized the adverse effect on her marriage and began to protest Mansa triangulated Kofi against her.

Legalistic Discipleship and Authoritarianism

The legalistic discipler develops a family of disciples who are beholden to him and must obey his rules. He operates in a manner similar to the Pharisees, who positioned themselves as the authoritarian people on spiritual matters. Ken Blue puts it this way: “Then, as if seeing for the first time what Jesus was saying, I realized that the authoritarian, narcissistic ecclesiastical abusers of our day are the modern equivalent of the Pharisees whom Jesus scolded. Jesus not only exposed and denounced the Pharisees as false shepherds but also offered himself as advocate for their victims.”⁴ In Apostle

⁴ Ken Blue, *Healing Spiritual Abuse* (Downers Grove, IL: InterVarsity Press, 1993), 17.

Paul's day he encountered these types of people who presented themselves as super-apostles to the congregation and belittled Paul's apostleship so that they can gain control of the unsuspecting members. Apostle Paul chastised the Corinthian church for succumbing to such legalistic disciplers who called themselves super-apostles as follows:

But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough. But I do not think I am in the least inferior to those "super-apostles." (2 Corinthians 11:3-5)

The Corinthian Church was not the only one fostering legalistic discipleship environment. The Church in Colosse had that problem addressed by Paul in Colossians 2:20-23:

Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: "Do not handle! Do not taste! Do not touch!"? These are all destined to perish with use, because they are based on human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.

The church in Galatia also had a similar problem with the super-apostles providing legalistic discipleship causing the Apostle Paul to chastise them saying in Galatians 1:6-7: "I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ."

The behavior of the members of the churches in Corinth, Colosse, and Galatia is typical in a legalistic discipleship environment. Ronald Enroth concluded that “People, thinking that they were placing their allegiance in the word of God, were actually placing their allegiance in a man and his interpretation of the word of God. That is crucial to understanding why people were so easily deceived. They thought that they were really obeying the word of God.”⁵ People place their allegiance in the legalistic discipler because he promotes himself as one possessing some special spiritual authority over others. He then uses this authority to abuse the disciple spiritually. So, “spiritual abuse happens when a leader with spiritual authority uses that authority to coerce, control or exploit a follower, thus causing spiritual wounds.”⁶ Ama reported that Mansa was not always explicit in her controlling instructions but she used innuendo, body language, information hiding or distortion to cause Ama to behave the way Mansa wanted. Mary Chrnalogar described a game where a discipler and the disciple are to pick numbers at random. In this game, however, the discipler wanted the disciple to pick the numbers that he wanted but making it appear as if the disciple picked them at random. So, the discipler will indoctrinate the disciple using the following strategy: “I would teach you [the disciple] that, although this may be your first time playing, I have played this game a lot. In fact, I have spent so much time in prayer and study that God now inspires me to know the best choices (for you).”⁷ With this indoctrination the discipler now has control over the disciple’s choices. In addition to instructing Ama on how to be a Christian

⁵ Ronald M. Enroth, *Churches that Abuse* (Grand Rapids, MI: Zondervan Publishing House, 1992), 48.

⁶ Ken Blue, *Healing Spiritual Abuse*, 12.

⁷ Mary Alice Chrnalogar, *Twisted Scriptures* (Grand Rapids, MI: Zondervan Publishing House, 1997), 9.

Mansa even instructed her about whether to buy or not buy living room furniture. So, Mary Chrnalogar compares this contorted game to abusive discipleship as follows:

Abusive discipleship is played approximately the same way. Control over people is disguised as agreement with a discipler who, you are told, has your best interests at heart. Unlike the game, the choices are not trivial, but are more likely to be important (e.g., whom to marry, what vocation to pursue, and where to live). Unlike the game, however, abusive discipleship results in unnecessary fear, shame, and guilt and, most importantly, the rules of abusive discipleship are not Biblical rules.⁸

Mansa's legalistic discipleship of Kofi and Ama and her triangulation of Kofi against Ama put a huge strain on Kofi and Ama's marriage and nearly caused a divorce. When the pastor of the church stepped in to ask Kofi to stop engaging Mansa, he refused. Kofi had the boldness to refuse because he had already been disciplined by Mansa to refuse to listen to the pastor. The legalistic discipler turns the disciple off of the Bible and off of any positive influence that he finds threatening in order to give him complete control over the disciple. This way the legalistic discipler can teach his disciple his own version of truth, which consists of arbitrary statements at the whim of the legalistic discipler. Mary Chrnalogar calls this "Controlling Discipleship" and talks about the isolation of the disciple from positive people in the following way:

In a controlling discipleship, there are other ideas that are hidden from you. Aberrant discipleship teaches new meanings from such words as obey, submit, die to self, and brokenness. Their meanings are altered from the true Biblical understanding of these concepts. Abusive disciplers expand the meanings beyond what the Bible teaches, to imply that anytime you don't want to accept the advice of a leader, you are likely not sufficiently obedient, submissive, broken, or dying to self.⁹

⁸ Mary Alice Chrnalogar, *Twisted Scriptures*, 10.

⁹ Mary Alice Chrnalogar, *Twisted Scriptures*, 11.

Characteristics of a Legalistic Discippler

The Legalistic Discippler exhibits the following characteristics that will be expanded upon in Chapter Three - Literature Review:

1. He discipless using legalism as the framework.
2. He places himself in a special class of mystics with an attitude of spiritual superiority and of being a special delegate of God.
3. He is authoritative, judgmental, and punitive.
4. He focuses on external performance rather than heart change.
5. He is a restless religious performer, insecure and emotionally immature.
6. He condemns the disciple based on the disciple's inability to meet the demands of the law as phrased and framed by him.
7. He pretends to have a moral or virtuous character while behind doors he is the worst violator of morality or sound biblical principles.
8. He lacks honesty and integrity, presenting a view of himself that is inconsistent with his real nature.
9. He usurps authority he does not possess over his disciple or victim, presenting himself as a special intermediary of God who receives special communication from God for dissemination.
10. He thrives in a closed environment in which
 - a. people inside are made to feel suspicious of those outside,
 - b. the insiders are kept subdued by his usurped authority,
 - c. the disciple is manipulated by guilt, fear, and intimidation, and
 - d. communication is from top-down or inside out.

Redemptive Discipleship as the Biblical Alternative to Legalistic Discipleship

Redemptive Discipleship and Transformational Growth

Transformation is a change in form, nature, and constitution which may be retrogressive or progressive. "Transformation is a universal and generic process of structural change that occurs in every context of nature and human life whenever, as Loder defines it, 'within a given frame of reference or experience, hidden orders of coherence and meaning emerge to replace or alter the axioms of the given frame and

reorder its elements accordingly.”¹⁰ *Transformational Growth* is a progressive change in form, nature, and constitution of the object of transformation. It is a progressive structural change to the frame of reference, worldview, orders of coherence and meaning. The person who has been subject to Transformational Growth would agree with the Apostle Paul that, “From now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer.” (2 Corinthians 5:16) The Apostle Paul describes Transformational Growth as that progressive change which comes from the renewal of the mind induced by the Word and the Holy Spirit. (See Romans 12:2) Transformational Growth progresses the object of the transformation to be more like Jesus. The Apostle Paul puts it this way in 2 Corinthians 3:17-18: “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are *being transformed into his likeness* with ever-increasing glory, which comes from the Lord, who is the Spirit.” So, “Transformation is a means to a more important end: conformity to Christ. ... The mutual indwelling of Holy Spirit and human spirit is the true goal; transformation is the process whereby that indwelling is intensified and raised to new levels.”¹¹

Transformational Growth must follow on the heels of redemption. For by its nature redemption removes you from a constrained situation or closed system and places you into a liberated situation or open system. Whereas Transformational Growth occurs in an open system, Legalistic Discipleship creates a conforming environment in a closed

¹⁰ Robert Martin, *Redemptive Transformation in Practical Theology*, ed. Dana R. Wright & John D. Kuentzel (Grand Rapids, MI: W.B. Eerdmans, 2004), 140-141.

¹¹ Robert Martin, *Redemptive Transformation in Practical Theology*, 149.

system. Rodney Cooper compares and contrasts a transformational environment to a conforming environment in the table below:¹²

Table 1 - Transformational Versus Conforming Environment

<i>Conformity</i>	<i>Transformational</i>
Adheres to rigid rules	Empowered by rules
Punishes wrongdoing	Focuses on redemptive solutions
Appearance is all-important	Substance is all-important (p.114)
Tense, tight, defensive	Comfortable, safe, trusting
Blaming and judgmental	Spontaneous, acceptable, caring
Contrary views unacceptable	No untouchable areas, free and wide-ranging discussions (p.115)

The liberation in an open system is holistic and not just physical. And that is why the Apostle Paul states that there must be a renewal of mind. The mindset has to change from the old to the new. The transformed person no longer has to receive a detailed enumeration of rules to follow because his new constitution predisposes him to follow the rules even without his knowledge. This is possible “because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.” (Romans 8:2)

Transformational Growth, therefore, is embedded in the redemptive process.

Bill Hull defines a *Disciple* as a committed follower of Christ who demonstrates his belief by action.¹³ *Discipleship* is the process by which one assists another to become a committed follower of Christ as demonstrated by actions stemming out of belief in God. The end result of the discipleship process is that the person becomes more and more like Jesus. In other words, discipleship is the process in which one person serves as a human catalyst to bring Transformational Growth to another. *Redemptive*

¹² Rodney Cooper, *Shoulder to Shoulder: The Journey from Isolation to Brotherhood* (Grand Rapids, MI: Zondervan, 1997), 114, 115.

¹³ Bill Hull, *The Disciple-Making Pastor: Leading Others on the Journey of Faith* (Grand Rapids, MI: Baker Books, 2007), 74.

Discipleship,¹⁴ therefore, is that process that takes place through a human catalyst following the redemption act to bring Transformational Growth to another. In Redemptive Discipleship, the human catalyst acts in a redemptive manner in dealing with the crisis situations that the disciple may run into. A crisis situation is viewed by the Redemptive Discipulator as a disequilibrium that is meant to move the disciple in a positive direction. The Redemptive Discipulator works alongside the disciple in showing him the biblical path to take after the disequilibrium. The Redemptive Discipulator is not interested in teaching the disciple the rules and traditions of the church. He is interested in working with the disciple to aid in the renewal of his mind and in building a Godly conscience. The Apostle Paul describes this Redemptive Discipleship approach when he says in 2 Corinthians 4:2, “We have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, *by setting forth the truth plainly we commend ourselves to every man’s conscience* in the sight of God.”¹⁵ When we encouraged the boy at the Youth Convention to look at wearing earrings not as a Biblical admonition it was the beginning of a Redemptive Discipleship process meant to reorient him to the Biblical truth; we were depositing something about cultural contextualization¹⁶ of the Word in his conscience. Also, the pressure from people telling him to remove his earrings put him a crisis that jarred his equilibrium. The role of Redemptive Discipleship in this case is to assist him to restore his equilibrium by pointing him gracefully to Biblical truth. As he grows transformationally he may decide

¹⁴ The term “Redemptive Discipleship” was coined by the researcher but was informed by class material and teachings in the Redemptive Leadership track of the Doctor of Ministry Program at Gordon-Conwell Theological Seminary.

¹⁵ Italics are mine.

¹⁶ The section on Theological Framework will establish the basis for cultural contextualization in Redemptive Discipleship.

not to wear the earrings not because of church rules but because it may become an obstacle for his less matured Christian brother or sister. He will reach this conclusion because Redemptive Discipleship will progressively change him so that he will understand the cultural context of a Ghanaian Christian man wearing earrings and, therefore, he may practice the principle that the Apostle Paul espoused in 1 Corinthians 8:13: “If what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.”

Redemptive Discipleship and Antinomianism

Redemptive Discipleship is not antinomianism, which places emphasis on grace at the expense of moral living. Redemptive Discipleship, though it encourages an appreciation for the grace of God and inward transformation, also involves the outward manifestation of that inward transformation that is taking place in the disciple. The Apostle Paul in his letter to the Romans chastised them for antinomianistic tendencies stating his strong objections this way in Romans 6:15: “What then? Shall we sin because we are not under law but under grace? By no means!” Robert Haldane makes an analysis of Paul’s statement that further shows that grace, and hence the inward transformation to be wrought by Redemptive Discipleship, must translate to moral living:

The freedom from the moral law which the believer enjoys is a freedom from an obligation to fulfill it in his own person for his justification—a freedom from its condemnation on account of imperfection of obedience. But this is quite consistent with the eternal obligation of the moral law as a rule of life to the Christian. Nothing can be more self-evidently certain than that if the moral law is not a rule of life to believers, they are at liberty to disregard its precepts. But the very thought of this is abominable. The Apostle therefore rejects it in the strongest terms, in the

way in which he usually expresses his disapprobation of what is most egregiously wrong.¹⁷

Discipleship Classifications

We tend to look at discipleship as a program where a mature Christian shows a new or young Christian how to walk the way of Christ. But discipleship should be programmed as a multi-tier mentoring program. In a mentoring program, each person has a mentor even to the highest level. The practice of accountability groups for senior pastors is such a mutual mentoring or discipleship program. Redemptive Discipleship, by its nature, is a multi-tiered mentoring program for transformational growth. It is a program that helps to disciple a new believer redemptively as well as a mature believer redemptively. It becomes even critical when a mature believer has a moral failure, moral challenges, or faith challenges. Such a believer then needs a Redemptive Discippler to walk alongside and help them come out of their challenging situation. This thesis shall explore later how Jesus redemptively disciplined Peter after Peter denied and abandoned Jesus as an example of a high-level Redemptive Discipling. High-level Redemptive Discipleship means Jesus as the Apostle and High Priest discipling Peter the Apostle and member of Jesus' inner circle.

The Redemptive Discippler must be able to assess the Discipleship Classification of the disciple in order to deal redemptively with him. The Discipleship Classification is the stage that a person is in at a given time in their Christian journey after salvation.

In a culture that fosters Transformational Growth the disciple-makers are

¹⁷ Robert Haldane, *Exposition of the Epistle to the Romans: With Remarks on the Commentaries of Dr. Macknight, Professor Moses Stuart, and Professor Tholuck* (New York: Robert Carter & Brothers, 1858), 262.

cognizant of the fact that disciples are in different stages of development and hence deal with them according to their growth level. This study will explore Adams' description of the five steps involved in a person's transformation. This is because at the heart of Redemptive Discipleship is Transformational Growth and unlike other maturity scales Adams' maturity levels focus on Transformational Growth and hence are more aligned with Redemptive Discipleship. This study will assess disciples that are to be redemptively disciplined as to which one of the five classes based on Adams' five steps they belong to. A Class One Disciple is a churchgoer who is not saved and hence he needs to be evangelized. A Class Two Disciple is a saved churchgoer who has not been exposed to Applied Teaching, which is taking Biblical information, correctly dividing it, and contextually applying it to his situation. A Class Three Disciple is a saved churchgoer who has been exposed to Applied Teaching but has not been in a situation where the teaching has been used as part of the conviction process to bring about renewal of mind. A Class Four Disciple is a saved churchgoer who has been exposed to Applied Teaching and convicted but has not been in a situation where the Word of God has been used to correct him. A Class Five Disciple is a saved churchgoer who has been exposed to Applied Teaching, convicted, and corrected but has not undergone disciplined training in righteousness.

Redemptive Discipline

Any good discipleship program must have discipline to deal with such moral failures and challenges. But discipline in Redemptive Discipleship must be redemptive.

In comparing an open system with a closed system Rodney Cooper¹⁸ shows how discipline is enacted differently in each. In a closed system, discipline means punishing wrongdoing, whereas in an open system, discipline focuses on redemptive solutions. That is to say, Redemptive Discipline must be restorative instead of retributive or punitive. The Redemptive Discipler must be prepared to confront the disciple with the moral failure on the one hand but also have compassion to care for the fallen state of the disciple on the other hand. That is, in Redemptive Discipline, one should hate the sin but not the sinner. Jesus gives an example of this when the adulterous woman was brought to him for judgment about stoning. After challenging them to stone her only if they themselves were without sin the crowd left the woman alone. As recorded in John 8:11 Jesus then told her he does not condemn her but he is asking her to stop sinning. In fact, one should go beyond not hating to the level of showing care and understanding to help the fallen person in the restoration process. The Apostle Paul puts it this way: “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ.” (Galatians 6:1-2)

Research for Theological Framework Section of Thesis

The Theological Framework section of this thesis will explore Redemptive Discipleship principles in the New Testament. This section will show how Jesus applied Redemptive Discipleship principles to Peter before his death and after his resurrection. In particular, John 21 records Jesus’ redemptive discipling of Peter after Peter’s denial of Jesus and withdrawal from ministry. It is consequent to this final redemptive discipling

¹⁸ Rodney Cooper, *Shoulder to Shoulder*, 114.

of Peter by Jesus that we see Peter's Transformational Growth as he leads the charge on the day of Pentecost.

The contrast to Redemptive Discipleship, which is Legalistic Discipleship, exemplified by the work of the Pharisees, will be analyzed in this section as well.

This section will also explore the biblical basis for cultural contextualization of the gospel which is essential for Redemptive Discipleship. The Jerusalem Council case will be explored as to how to deal redemptively with cultural contextualization. Paul's contextualization of the inscription "To an Unknown God" during his stay in Athens will be analyzed as to how that is an example of Redemptive Discipleship. Jesus' encounter with the Samaritan Woman will be analyzed as an example where substance must be emphasized over form in Redemptive Discipleship.

Thesis Project

Key Researchable Question

Will a Redemptive Discipleship program reduce the natural tendency of members of The Apostolic Church to be Legalistic, Legalistic Disciplers, and value Legalistic Growth, but instead will it promote Redemptive Discipleship and Transformational Growth.

Hypothesis

Developing and implementing a Redemptive Discipleship program at the Bethsaida Christian Center of The Apostolic Church will change the culture that fosters

Legalistic Growth into a culture that fosters Transformational Growth and promotes Redemptive Discipleship.

Ministry Setting

The Apostolic Church is a world-wide denomination that is evangelical, Trinitarian, Bible-believing, and Pentecostal. Between 1904 and 1905, Wales in the United Kingdom experienced an outbreak of revival involving the mighty visitation of the Holy Spirit, during which many received the baptism in the Holy Spirit with the nine charismata gifts of the Holy Spirit. The Apostolic Church was born out of this revival in 1915 in Penygroes, South Wales in the United Kingdom. Subsequently, in Ghana (then called Gold Coast) a group of Christians at Asamankese (Gold Coast) contacted The Apostolic Church in the United Kingdom, who sent a delegation to visit them. The Asamankese group experienced the baptism in the Holy Spirit and eventually accepted to become members of The Apostolic Church in 1935 thus beginning the establishment of the church in Ghana. The church in Ghana was run by missionaries from the UK until 1985 when the church was granted autonomy and placed under indigenous Ghanaian leadership.

In 1993 the Ghana Church established a church in Bronx, New York and in 1994 the researcher led the planting of a church for the denomination in Boston. Subsequently, he led the planting of a church in Worcester in 2000. The Worcester church is the ministry setting for the thesis project. The majority of members of the Worcester church are Ghanaian immigrants. Sunday church attendance averages 150 including children. The Worcester church was run in the traditional Apostolic Church way until 2008 when the researcher led a process to reinvent the church to make it more inviting, accepting,

and transforming. Coincidentally, the church bought its first church building and, as part of the reinvention process, named the building “Bethsaida Christian Center.”

The reinvention changed the church to be outward looking from being inward looking. In some ways, the church had been Pharisaic in looking to fellowship with and hold church service for only “serious” Christians. The goal of the reinvention was to take the unchurched and intentionally develop them into “serious” Christians following the example of Jesus’ actions when he attended Matthew Levi’s party. Matthew Levi was a new convert, who held a party and invited all his unbelieving friends and Jesus. Jesus, the famous Rabbi, mixed freely with them to get to know them in order to be able to reach out to them in the future. The Pharisees questioned Jesus for fraternizing with obvious sinners – drunkards, men or women cohabitating, men with multiple girlfriends, people who just don’t like church, and so on. In his response he described himself as a doctor for the soul and by implication the church as a hospital.

The church as a hospital means the souls of members are in different conditions. Some are in excellent condition, some in good condition, some in fair condition, some in serious condition, and some in critical condition. With this basis a purpose for the church was formulated as follows: “Our purpose is to intentionally bring people to Christ and systematically nurse their spiritual life into excellent health.” The keywords in the purpose are “intentionally bring”, “systemically nurse.” “Intentionally bring” means some formal process for reaching out to the unchurched to bring them to church. “Systematically nurse” implies God is the doctor and the ministry workers are the nurses. To nurse involves caring and loving the patient, monitoring the patient, administering medicine to patient, and performing physical therapy on the patient. All of this must be

done in a regulated and deliberate way with the aim of getting the patient better.

Unknown to the author at the time what the church was embarking upon was a move away from Legalistic Discipleship, which characterizes the denomination, to Redemptive Discipleship. The theses project is, therefore, timely in this ministry setting, to begin a process of retraining and reorienting members from Legalistic Discipleship to Redemptive Discipleship. Redemptive Discipleship is going to become the center of the “Systematically nurse” component of the church’s purpose.

Methodology

The researcher will develop a Redemptive Discipleship program that will consist of training and teaching moments for a small group of six to twelve people for two months during the months of October and November 2010. As part of the research the critical markers of Redemptive Growth have been identified. A subset of these critical markers will become the focus of measurement in the pretest and posttest.

The researcher will develop a formal curriculum for a training class that he will teach weekly.

The teaching moments will be opportunistic following the example Jesus used to teach the disciples opportunistically when they argued among themselves about who is greatest. It will be based on the researcher taking advantage of any chance presented where he can deal with an occurring redemptive discipleship issue on the spot. This will be done privately to eliminate any embarrassment.

Project Results

The researcher will develop and administer a pretest questionnaire aimed at assessing cultural values of the objects in terms of their Legalistic tendencies before entering the Redemptive Discipleship Program. The researcher will administer the same questionnaire at the end of the program and compare the results to that of the pretest.

The survey will assess the student's attitude in several categories of Christian life by asking him to use the following rating: Very Praiseworthy, Mildly Praiseworthy, Neutral, Mildly Inappropriate, and Very Inappropriate. The categories are: Conduct during church service, Appearance, and Conduct outside of church service. Another set of questions will assess their position on customs, good Christian indicators, and beliefs by asking them to state their opinions about certain statements using the ratings: I strongly Agree, I Agree, I am Neutral, I Disagree, or I Strongly Disagree. To assess their churchgoing level the survey will ask for their Bible reading frequency, involvement in church groups, how long they have been attending church in general, in a Pentecostal church, and in The Apostolic Church in particular.

Assumptions

It is assumed that the objects for this project have a desire for personal transformational growth.

It is assumed that the objects for this project have some level of legalistic cultural tendencies and therefore will benefit from the Redemptive Discipleship program.

It is assumed that the objects for this project are opened minded enough to see the Legalistic tendencies in the church. It is not clear whether the highly legalistic people may be open minded enough to benefit from the project.

It is assumed that the objects for this project have personal qualities that will predispose them to influencing other people in the church.

It is assumed that the Redemptive Discipleship Program may be wholly consistent with the Tenets of The Apostolic Church but may violate some of the traditions and some constitutional provisions of the denomination.

Scope and Limitations

The following boundaries may limit the scope of the project:

1. The time allowed for implementing the Redemptive Discipleship Program may not be enough to observe the full transformation expected on the objects of the program.
2. The Redemptive Discipleship Program will be implemented in a group of six to twelve people, which is small but manageable due to time constraints.

Summary

This chapter has presented the motivation for this study, presenting the issue of Legalistic Discipleship in The Apostolic Church. Two real cases in The Apostolic Church in the USA and one in The Apostolic Church in Italy were used as examples of Legalistic Discipleship in The Apostolic Church. The term Legalistic Discipleship with its corresponding term Legalistic Growth were defined. The term Redemptive Discipleship and its corresponding term Transformational Growth were also defined and presented as alternatives to Legalistic Discipleship.

Antinomianism, which places emphasis on grace at the expense of moral living, was defined and presented as not part of Redemptive Discipleship. Redemptive Discipleship, though it encourages an appreciation for the grace of God and inward transformation, also involves the outward manifestation of that inward transformation that is taking place in the disciple. This will be explored more in Chapter Three.

Discipleship classifications were introduced based on Adams' description of the five steps involved in a person's transformation, which will be explored more in Chapter Three.

Redemptive Discipline was also introduced as an element of Redemptive Discipleship and as a type of discipline that is restorative instead of retributive or punitive. This will be explored more in Chapter Three.

The next Chapter - Theological Framework will explore Redemptive Discipleship principles in the New Testament. It will show how Jesus presented the Pharisees and teachers of the law as examples of people who practiced Legalistic Discipleship. Then it will show Jesus' alternative to the Pharisees' way of discipleship in the form of Redemptive Discipleship; specifically, how Jesus redemptively disciplined Peter as recorded in the gospels. It will also present Paul's Redemptive Discipleship methods in his dealings with the churches he was discipling. It will also explore the biblical basis for cultural contextualization in Redemptive Discipleship.

CHAPTER 2

THEOLOGICAL FRAMEWORK

Introduction

The Theological Framework chapter of this study will explore Redemptive Discipleship principles in the New Testament. This chapter will show how Jesus applied Redemptive Discipleship principles to Peter before his death and after his resurrection. In particular, John 21 records Jesus' redemptive discipling of Peter after Peter's denial of Jesus and withdrawal from ministry. It is consequent to this final redemptive discipling of Peter by Jesus that we see Peter's Transformational Growth as he leads the charge on the day of Pentecost. This chapter will also analyze Paul's principles in Redemptive Discipleship. The contrast to Redemptive Discipleship, which is Legalistic Discipleship, exemplified by the work of the Pharisees, will be analyzed in this chapter as well. This chapter will also explore the biblical basis for cultural contextualization of the gospel which is essential for Redemptive Discipleship.

Pharisaism as Legalistic Discipleship

In Matthew 23 Jesus presents the Pharisees and teachers of the law as an example of people who practice Legalistic Discipleship. Consider Matthew 23:2-7:

The teachers of the law and the Pharisees sit in Moses' seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach. They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them. Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long; they love the place of honor at banquets and the most important seats in the

synagogues; they love to be greeted in the marketplaces and to have men call them “Rabbi.”

In verse 2 of the above passage, Jesus accords them the place that they have taken in the religious life of Israel¹ when he says, “The teachers of the law and the Pharisees sit in Moses' seat.” They have good intentions of ensuring that the people are obeying the law, perhaps ostensibly to prevent the kind of catastrophe that took Judah and Israel into exile. Therefore, they expanded the law by adding clarifications and contextualized rules that are supposed to help to obey the law. Rather, they ended up producing an overburdened set of rules that was difficult to impossible to meet. Such formulation of man-made rules is typical of Legalistic Discipleship as stated by Ken Blue: “Universally, the dominant trait of oppressive religious and governmental systems is the multiplication of rules and regulations. These serve to control behavior when kept and promote guilt when broken.”² At the crux of the matter of the Pharisee’s Legalistic Discipleship was hypocrisy. They themselves could not and did not obey the rules they formulated and the law they purported to uphold. And so, Jesus chastised them in verse 3 saying, “you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.” Legalistic Disciple-makers see themselves as a special class of mystics who are not subject to the same rules the disciple must follow. The works of the Pharisees did not reflect their words. Jesus called the rules they formulated as heavy loads and criticized them in verse 4 for burdening the people with such impossible rules without any attempt to help them.

¹ D.A. Hagner, *Word Biblical Commentary Vol. 33B: Matthew 14-28* (Dallas: Word Incorporated, 2002), 662.

² Ken Blue, *Healing Spiritual Abuse*, 52.

Another element of Legalistic Discipleship that Jesus pointed out in the Pharisees is their love of public performance.³ Viewing themselves as a special religious class they identified themselves publicly as such by their clothes. Jesus said of them in verse 5, “Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long.” Legalistic Disciple-Makers may dress in a peculiar way to show you how religious and spiritual they are.⁴ Considering themselves as part of a special class of mystics Jesus said about them in verse 6 that “they love the place of honor at banquets and the most important seats in the synagogues.” The Legalistic Disciple-Maker treasures his role as part of a special class of “mature” Christians who have special knowledge to impart and therefore should be revered. So, Jesus added in verse 7 that “they love to be greeted in the marketplaces and to have men call them ‘Rabbi’.”

Matthew 23:13-30 contain seven woes by Jesus against the Pharisees which define the Legalistic Discipleship nature of the Pharisees. The meaning of the word “woe” indicates that Jesus was also displeased with this form of discipleship and was condemning it.

In verse 13 Jesus said, “Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.” Typical of the Legalistic Disciple-Maker the Pharisees point the disciple to their expanded law that is impossible to satisfy as the means for entering the kingdom of heaven. “The Pharisees slammed the door to the kingdom on themselves and others ... by misunderstanding and misrepresenting the law

³ Ken Blue, *Healing Spiritual Abuse*, 76.

⁴ Ken Blue, *Healing Spiritual Abuse*, 77.

of God.”⁵ They focus on the letter of the law and their own additions and ignore the spirit of the law. In so doing they make it impossible for people to enter the kingdom of heaven. The disciple cannot even grasp all the rules that he has to obey to qualify for the kingdom of heaven. In addition, “The Pharisees did not want to be identified with Jesus and his new community, and they worked hard to hinder others who were attracted to him. Wanting to keep their position as the gatekeepers (ruling on who was in and who was out of God’s community), the Pharisees naturally rejected Jesus, who proclaimed himself the new gatekeeper.”⁶

In verse 15 Jesus issued the second woe saying, “Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.” Legalistic Disciple-Makers are zealous for their beliefs, however wrong it is. And so, they expend a great deal of energy and time to win a convert for discipleship. Then according to Jesus because of the wrong teaching and emphasis on man-made rules as a means for salvation they end up pointing the disciple in the direction of hell instead. Jesus’ statement also means that since the Legalistic Disciple-Maker himself is lost and headed in the wrong direction he can only lead the disciple in the same wrong direction. That is, a Legalistic Disciple-Maker produces a Legalistic Disciple. So, they destructively disciple converts by misleading them on the spirit of the law.

In verse 16 Jesus issued the third woe calling the Pharisees blind guides. A Legalistic Disciple-Maker is a blind leading the blind. Jesus first referred to the

⁵ Ken Blue, *Healing Spiritual Abuse*, 93.

⁶ Ken Blue, *Healing Spiritual Abuse*, 92.

Pharisees as blind guides when they accosted him about the tradition of the elders as recorded in Matthew 15:1-14:

Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked, "Why do your disciples break the tradition of the elders? They don't wash their hands before they eat!"

Jesus replied, "And why do you break the command of God for the sake of your tradition? For God said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother, 'Whatever help you might otherwise have received from me is a gift devoted to God,' he is not to 'honor his father ' with it. Thus you nullify the word of God for the sake of your tradition. You hypocrites! Isaiah was right when he prophesied about you:" "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men."

Jesus called the crowd to him and said, "Listen and understand. What goes into a man's mouth does not make him 'unclean,' but what comes out of his mouth, that is what makes him 'unclean.' "

Then the disciples came to him and asked, "Do you know that the Pharisees were offended when they heard this?"

He replied, "Every plant that my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit."

From the above passage we see that when Jesus was challenged by the Pharisees about their expanded law which they call the tradition of the elders, Jesus used that opportunity to point out some Legalistic Discipleship behaviors. They have focused on their man-made rules, whose observance actually breaks the commands of God. He used the example of one of the Ten Commandments that requires children to honor their parents as a clear command of God, which the Pharisees have circumvented by providing an out for those who do not wish to honor their parents. Jesus then scolded them saying, "You nullify the word of God for the sake of your tradition." Jesus continued showing that the Pharisees and hence Legalistic Discipleship is a fulfillment of prophecy by Isaiah which describes two elements of Legalistic Discipleship: (1) In verse 8, Jesus said the

Pharisees practice externalism by focusing on outward performance instead of heart worship; and (2) In verse 9 Jesus said that their tradition of the elders and the intricate rules that they present as God's law are man-made rules.

Another element of the Pharisees Legalistic Discipleship is shown in the offense they took at Jesus when he pointed out the truth to them. Jesus' disciples came to him to report that the Pharisees took offence as recorded in verse 12. In Jesus' response he gave another element of Legalistic Discipleship as practiced by the Pharisees saying that "Every plant that my heavenly Father has not planted will be pulled up by the roots." That is, though Legalistic Disciple-Makers appeal to divine authority and special spiritual status they have not been sent by God; they are part of the weeds that the enemy has sown (Matthew 13:25) that will be uprooted and burnt (Matthew 13:30). At the conclusion of this pericope Jesus denounced the Pharisees and Legalistic Disciple-Makers as blind guides who are only leading disciples who are themselves blind into destruction.

In this third woe, then, Jesus berated the Pharisees for their continued blindness. This time their blindness arose out of their focus on inessentials versus essentials, and their focus on immaterial things versus things of substance. So, he said in verse 16-17, "You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.' You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?" Another aspect of their blindness was their focus on what man does versus what God has already done, focus on moral things instead of divine things, focus on temporal things instead of eternal things, and focus man-made

things instead of divine establishment. And so Jesus scolded them saying in verses 18-22:

You also say, "If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath." You blind men! Which is greater: the gift, or the altar that makes the gift sacred? Therefore, he who swears by the altar swears by it and by everything on it. And he who swears by the temple swears by it and by the one who dwells in it. And he who swears by heaven swears by God's throne and by the one who sits on it.

In the fourth woe recorded in verse 23 Jesus chastised the Pharisees for majoring on minors in the letter of the law and neglecting the spirit of the law, which is justice, mercy, and faithfulness. "A hallmark of this group was their preoccupation with trivialities and their blindness to major issues of righteousness."⁷ They expanded the principle of tithing, which in Leviticus 27:30 calls for "A tithe of everything from the land, whether grain from the soil or fruit from the trees" to include spices. Jesus commended them for doing that since they were being meticulous but their care was for the letter of the law instead of the spirit of the law; they neglected three major elements – justice, mercy, and faithfulness – of the two greatest commandments – love God, love neighbor. Jesus used an illustration to show how ridiculous their focus on minor things makes them completely overlook essential things when he said in verse 24, "You strain out a gnat but swallow a camel." Both gnats (Deuteronomy 14:19) and camels (Deuteronomy 14:17) are unclean animals. In order not to accidentally eat a gnat the Pharisees strained a drink before taking it.⁸ But while they were being careful of minutiae their neglect of the three major elements of the two greatest commands was tantamount to eating the huge camel, which is also unclean.

⁷ Ken Blue, *Healing Spiritual Abuse*, 88.

⁸ Ken Blue, *Healing Spiritual Abuse*, 89.

In the fifth woe recorded in verses 25-26, Jesus scolded the Pharisees for focusing on externalities at the expense of internal transformation. He said, “Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.” The Pharisees strictly observed some rules for ritual cleanliness. For example, according to Mark, “The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.” (Mark 7:3-4) In this woe Jesus made them aware that this ritual observance focused on the external while they ignored the important matter of heart-change.⁹ They had the wrong priorities; Jesus called upon them to change their priority to work on heart-change first. This was a call to move away from Legalistic Growth and focus on Transformational Growth.

In the sixth woe recorded in verses 27-28, Jesus criticized the Pharisees for putting up appearances of righteousness that covered their hypocrisy and wickedness. He said, “Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men’s bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.” In the Law touching a grave defiled a person as stated in Numbers 19:16: “Anyone out in the open who touches someone who has been killed with a sword or someone who has died a natural death, or anyone who touches a human bone or a grave, will be unclean for seven

⁹ D. A. Hagner, *Word Biblical Commentary Vol. 33B*, 671.

days.” Consequently, in order to protect people from inadvertently touching a tomb, the tombs were painted white – whitewashed. So, while the tomb looked beautiful on the outside the inside contained a dead and decaying body.¹⁰ Jesus likened the Pharisees to a tomb; they were dead inside and looked alive outside. In today’s lingo, they were dead man walking because they had pursued Legalistic Growth. They had forgotten God’s statement in 1 Samuel 16:17 that says, “Man looks at the outward appearance, but the LORD looks at the heart.” Therefore, they played to men instead of God.

In the seventh woe recorded in verses 29-31, Jesus condemned the Pharisees for being murderers of God’s messengers. Jesus said, “Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. And you say, ‘If we had lived in the days of our forefathers, we would not have taken part with them in shedding the blood of the prophets.’ So you testify against yourselves that you are the descendants of those who murdered the prophets.” While they pretended to be innocent of the murders of the ancient prophets Jesus pointed out that because they plotted against their contemporary prophets they were accomplices of those who had murdered the ancient prophets.¹¹ To protect their legalism they rejected anyone who attempted to bring about Transformational Growth. They labeled Jesus as a Belzebub agent and rejected him. The Pharisees behavior is an example of Legalistic Disciple-Makers’ protection of their turf; they isolate people who would bring information that will reverse the legalistic abuse of their disciples. They will kill the potential Redemptive Disciple-Maker and kill they did to Jesus eventually.

¹⁰ D. A. Hagner, *Word Biblical Commentary Vol. 33B*, 671.

¹¹ D. A. Hagner, *Word Biblical Commentary Vol. 33B*, 672.

Ken Blue applies the woes in Matthew 23 to what he calls Abusive Leaders, which this study calls Legalistic Disciple-Makers. He makes the following observations:¹² Abusive leaders base their spiritual authority on their position or office rather than on their services to the group. Their style of leadership is authoritarian.

1. Leaders in abusive churches often say one thing but do another. Their words and deeds do not match.
2. They manipulate people by making them feel guilty for not measuring up spiritually. They lay heavy religious loads on people and make no effort to lift those loads. You know that you are in an abusive church if the loads just keep getting heavier.
3. Abusive leaders are preoccupied with looking good. They labor to keep up appearance. They stifle any criticism that puts them in a bad light.
4. They seek honorific titles and special privileges that elevate them above the group. They promote a class system with themselves at the top.
5. Their communication is not straight. Their speech becomes especially vague and confusing when they are defending themselves.
6. They major on minor issues to neglect of the truly important ones. They are conscientious about religious details but neglect God's larger agendas.

It is one thing to point out that someone is doing something wrong but it is more important to show how to do the thing right. So, Jesus did not just present the Pharisees and teachers of the law as an example of people who practice Legalistic Discipleship, he went further; he modeled Redemptive Discipleship as a counter to Legalistic Discipleship. The next section will discuss an example of Jesus' Redemptive Discipleship; this is the case of Jesus' Redemptively Discipling Peter.

¹² Ken Blue, *Healing Spiritual Abuse*, 134-135.

Jesus' Redemptive Discipleship of Peter

Jesus Redemptive Discipleship of Peter begins during their first encounter as reported by Luke. In order to recruit Peter as a disciple Jesus got into Peter's boat while preaching and asked him to move out from the shore to give him space to preach. After he finished preaching Jesus asked him to "Put out into deep water, and let down the nets for a catch." (Luke 5:4) This request of Jesus to Peter was a statement of identification. Jesus was beginning the process of discipleship by identifying with the main interest of Peter.

Knowing how this episode ends it is also clear that Jesus, being God incarnate, was using this as means of showing Peter who he was by a process of revelation for redemptively discipling Peter. Peter protested Jesus' request based on the fact that as a seasoned fisherman he believed there was no fish to be caught because they had fished all night without avail. Peter out of respect responded saying, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets." (Luke 5:5) When Peter obeyed Jesus' command they caught so much fish that they signaled their partners in other boats to come and partake of the miraculous catch. The incident amazed Peter so much that he came to the conclusion that this was no ordinary Rabbi. Consequently, it exposed his inadequacy before such a Rabbi that he said to Jesus, "Go away from me, Lord; I am a sinful man!" (Luke 5:8) Jesus responded in a redemptive manner to show Peter that he accepts him just as he is when he said, "Don't be afraid; from now on you will catch men." (Luke 5:10) Consequently, Peter left his business of catching fish to pursue his new master's business of catching men; he became a disciple of Jesus.

In several episodes in the gospels we learn how Jesus redemptively disciplined Peter. Jesus engaged Peter in open communication. According to Arterburn and Felton¹³ unlike closed communication which is top-down from the disciple-maker to the disciple, open communication is both top-down and bottom-up and both inside-out and outside-in. Jesus would ask the disciples a question and do a back-and-forth with them to get a truth that he wanted to reveal to them similar to the Socrates method of teaching that uses questions and answers to draw a person out of their shell and stimulate critical thinking. The following episode demonstrates Jesus' use of open communication:

Matthew 16:13-16 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." "But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Christ, the Son of the living God."

In the above episode, Jesus first asked the disciples including Peter what the rumor in town was about who he Jesus is. After their response then he asked them who they thought he was. Then Peter answered and Jesus affirmed that Peter's answer was correct. This question and answer process facilitates learning within open communication. Jesus used the same method in the following episode in the disciple-making of Peter.

Matthew 17:24-27 After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma tax came to Peter and asked, "Doesn't your teacher pay the temple tax?"

"Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes--from their own sons or from others?"

¹³ Stephen Arterburn & Jack Felton, *Toxic Faith: Understanding and Overcoming Religious Addiction* (Nashville, TN: Oliver Nelson Books, 1991), 182.

"From others," Peter answered. "Then the sons are exempt," Jesus said to him.

"But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."

As a Redemptive Disciple-Maker, Jesus identified with Peter and became a genuine friend with him so that Peter could depend on him for his spiritual growth. In the upper room discourse recorded in John 13-17, Jesus declared in John 15:15, "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you." In this statement Jesus also declared that, as a Redemptive Disciple-Maker, he had pointed Peter and the rest of disciples to the Word of God and not to his own interpretation and practice of the Word of God.¹⁴ He had also pointed them to God himself as the ultimate disciple-maker.

As a Redemptive Disciple-Maker, Jesus befriended Peter not just for the purpose of fellowship but in order to also pour himself into Peter. Consequently, in a number of episodes Jesus took Peter and two others only to expose them to experiences that will develop them spiritually. He took Peter and the other two alone to witness how he was going to raise Jairus' daughter from the dead as recorded in Mark 5:37. Again he took them farther than the other disciples inside the garden of Gethsemane to pray more intensely thus showing them what it means to pray fervently and wait upon the Lord in prayer. Then he took them once again to a life transforming experience on a mountain top as recorded below:

¹⁴ D. M. Spence-Jones, *The Pulpit Commentary: St. John Vol. II* (Bellingham, WA: Logos Research Systems, Inc., 2004), 272.

Matthew 17:1-4 After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus. Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters--one for you, one for Moses and one for Elijah."

As a Redemptive Disciple-Maker, Jesus was gentle in dealing with Peter because he knew that he was a work-in-progress. One such episode recorded in John 13 occurred during the foot-washing after the last supper. When it was Peter's turn for Jesus to wash his feet, Peter vehemently protested repeatedly that Jesus, his master, should not stoop low as to wash his feet. Jesus was gentle with Peter knowing that Peter did not understand the nature of the task and so he explained to him that unless he washed his feet he will have no part with him. Continuing to display his immaturity Peter then said, "Then, Lord, not just my feet but my hands and my head as well!" (John 13:9) Jesus did not give up on Peter as one who just didn't get it but he continued to graciously explain the spiritual nature of the act when he said, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." (John 13:10)

As a Redemptive Disciple-Maker, Jesus was loyal to Peter so that Peter must have known that Jesus was in for the long haul. Jesus knew that along the line Peter was going to deny and desert him but he did not give up on Peter. In fact, knowing that fact in advance Jesus interceded for Peter as revealed in Luke 22:31-32 when Jesus said to Peter, "Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers." Even though Jesus told Peter about his denial and desertion Peter protested that he will

stand firm. But Jesus assured Peter that though he will deny and desert him he, Jesus, will stand by him and will meet him later after he arose from the dead in Galilee.¹⁵ The prospect of Peter's denial did not disrupt Jesus continuing discipleship of Peter. In fact, immediately after that conversation he took Peter and the other disciples to Gethsemane and took Peter, James and John farther into the garden to pray more intimately.¹⁶ As a Redemptive Disciple-Maker, Jesus remained steady with Peter even when Peter faltered in the discipleship process.

As a Redemptive Disciple-Maker, Jesus was determined to see the disciple-making process through till Peter was ready to be on his own and he was patient in dealing with him as he stumbled in the growth process in regard to prayer. Jesus taught Peter and the disciples the importance of prayer by instruction and by example.¹⁷ In Luke 11 he taught them to pray in response to their request to learn how to pray. In Luke 6:12-13 he spent all-night praying before choosing the twelve to become Apostles out of the numerous disciples. In Matthew 14:23-25 he spent all night praying before performing the miracle of walking on the lake to rescue the stalled boat of Apostles. In Mark 9:25-29 after the Apostles failed to exorcise a deaf and mute demon Jesus taught them that this kind of exorcism can only be successful by prayer. Obviously, the Apostles attempt at exorcism was most likely by appeal to God and hence it was prayer. It is reasonable then to take Jesus' reference to prayer as a means of exorcism to mean some extensive preparatory prayer that positions one to be able to speak with authority to demons. When Jesus faced his greatest trial he looked to Peter and the other two disciples to support him

¹⁵ Matthew 26:32.

¹⁶ Matthew 26:36-37.

¹⁷ William David Spencer and Aida Besancon Spencer. *The Prayer Life of Jesus: Shout of Agony, Revelation of Love, a Commentary* (Lanham, MD: University Press of America, Inc., 1990), 11.

in extensive all-night prayer deep in the Garden of Gethsemane. But Peter fell asleep. Three years into the discipleship Peter stumbled on such an important occasion with regard to prayer. But Jesus was patient; he chastised him for failing to keep praying and used it as a teaching moment to reemphasize the importance of prayer when he said to Peter, "Could you men not keep watch with me for one hour? Watch and pray so that you will not fall into temptation." (Matthew 26:40-41) Then he continued with an encouraging statement showing that though they had failed in prayer vigilance he still accepted them because they had faced tough circumstances when he said, "The spirit is willing, but the body is weak." (Matthew 26:41)

As a Redemptive Disciple-Maker, Jesus had a shepherd's heart and led Peter and the disciples away from the burden of legalistic oppression. He brought healing to people who had been emotionally abused in Legalistic Discipleship of the Pharisees as recorded in Matthew 15:10-20. The Pharisees criticized Peter and the disciples for not performing the ceremonial washing of hands to make them ritualistically clean before eating. Then Jesus responded and taught Peter and the disciples that it is the spirit of the law that matters and not the letter of the law, especially exaggerated by the traditions of the elders, that matters. Jesus explained that spiritual cleansing was a matter of the heart and not a matter of outward performance as stated below:

Don't you see that whatever enters the mouth goes into the stomach and then out of the body? But the things that come out of the mouth come from the heart, and these make a man 'unclean.' For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are what make a man 'unclean'; but eating with unwashed hands does not make him 'unclean.' (Matthew 15:17-20)

In another case the temple tax collectors accosted Peter accusing Jesus of failing to pay the two-drachma temple tax. Peter defended Jesus in his absence. But Jesus, being omnipresent, knew what had happened and so when Peter arrived at the house Jesus took Peter through a process to liberate him from the abuse by the temple tax collectors. Jesus asked Peter, “What do you think, Simon? From whom do the kings of the earth collect duty and taxes—from their own sons or from others?” (Matthew 17:25) Peter responded correctly that the kings collect duty and taxes from people other than their own sons. So, Jesus said to him, “Then the sons are exempt. But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours.” (Matthew 17:26-27) Jesus’ statement taught Peter that since he, Jesus, had come to replace the temple there was no longer any need for the temple tax. Furthermore, since Peter was now a child of the King of kings he was not subject to the tax meant to maintain the temple of the King of kings. Consequently, Peter did not need to carry this burden of the law.¹⁸ Jesus used the opportunity to teach Peter that in the interest of peace he, Jesus, will pay the temple tax. In this episode Jesus lifted the burden of the legal requirement but also showed Peter how to responsibly exercise the new found freedom.¹⁹

As a Redemptive Disciple-Maker, Jesus operated not as a boss but as a coach who came alongside Peter. In one episode Jesus coached Peter in using his faith to overcome natural laws. The disciples had left Jesus to go by boat to Capernaum but they were stalled on the lake because of the winds and waves. Then they saw Jesus walking up to

¹⁸ D. A. Hagner, *Word Biblical Commentary Vol. 33B*, 512.

¹⁹ D. A. Hagner, *Word Biblical Commentary Vol. 33B*, 512.

them on the lake. Peter shouted out to Jesus to confirm that it was Jesus saying, “Lord, if it's you tell me to come to you on the water.” (Matthew 14:28) Jesus confirmed that it was him and called on Peter to come walking on the water. Peter did and walked on the water toward Jesus. But when he took his eyes off of Jesus and onto the wind he lost faith and began to sink screaming, “Lord, save me.” Jesus rescued him and told Peter that his faith was affected by his doubt. Jesus had coached Peter how to overcome nature by exercising faith even though he was not completely successful, but therein lies the process of coaching; the disciple will one day succeed as would happen with Peter in his future ministry after Jesus’ departure from earth.

As a Redemptive Disciple-Maker, Jesus exercised Redemptive Discipline, which is restorative instead of retributive or punitive. He confronted Peter’s failure but also had compassion to care for Peter’s fallen state. When Jesus began to explain the culminating events of his mission on earth – suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life – Peter rebuked Jesus. It is highly irregular that a disciple will rebuke his master, a noted Rabbi, whom even Peter had declared was the son of God. For this infraction Jesus strongly chastised Peter and the root cause of the infraction, when he said, in Matthew 16:23, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men.” Redemptive Discipline is discipline that gets to the root cause and not the person himself per se. So, Peter must be disciplined but the Satanic cause must also be dealt with prayerfully.

Peter had vehemently objected to Jesus that he was not going to disown Jesus even though Jesus assured him that it was going to happen. Then when the time came

Peter disowned Jesus and “Then Peter remembered the word Jesus had spoken: ‘Before the rooster crows, you will disown me three times.’ And he went outside and wept bitterly.” (Matthew 26:75) Though Jesus did not issue any discipline, Peter’s action showed that he was disciplined by the situation. Jesus, in his omniscience, knew of Peter’s self-imposed discipline and so when he rose from the dead he made sure the angelic messenger explicitly mentioned Peter’s name to the women saying, “Go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you.’” (Mark 16:7) The reference to “disciples and Peter” most likely means that Jesus knew that Peter had excluded himself from the disciples by his self-imposed discipline. And this statement was the beginning of his restoration to the membership of the disciples. The restoration continued in the account in John 21:15-19:

When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you truly love me more than these?”

“Yes, Lord,” he said, “you know that I love you.”

Jesus said, “Feed my lambs.”

Again Jesus said, “Simon son of John, do you truly love me?”

He answered, “Yes, Lord, you know that I love you.”

Jesus said, “Take care of my sheep.”

The third time he said to him, “Simon son of John, do you love me?”

Peter was hurt because Jesus asked him the third time, “Do you love me?” He said, “Lord, you know all things; you know that I love you.”

Jesus said, “Feed my sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.”

Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, “Follow me!”

The last statement of Jesus to Peter in the above discourse, “Follow me” means more than a call to geographical proximity. It was that phrase which Jesus frequently used to call people to become his disciples. It can be assumed that because Peter had

excluded himself out of the disciples as his punishment for disowning Jesus, the words “Follow me” spoken by Jesus to Peter was restorative.²⁰ It restored Peter into the fellowship of the disciples. By this act Jesus exercised the restorative aspect of Redemptive Discipline as a Redemptive Disciple-Maker.

One may assume that Jesus as God incarnate has the requisite skills and attitude to be a Redemptive Disciple-Maker. So, the next section will look at someone who was very human and described himself as the chief of all sinners to see how he practiced Redemptive Discipleship. The case of Apostle Paul is instructive because he practiced Legalistic Discipleship and had to unlearn it and then learned and practiced Redemptive Discipleship.

Paul’s Redemptive Discipleship

The Apostle Paul has behaved both as a Legalistic Disciple-Maker and a Redemptive Disciple-Maker. In his own words he narrates his background that made him into a strong Legalistic Disciple-Maker. He says, “I am a Jew, born in Tarsus of Cilicia, but brought up in this city [Jerusalem]. Under Gamaliel²¹ I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today.” (Acts 22:3) He says, he was “circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless.” (Philippians 3:5- 6) In fact, his zeal for legalistic righteousness led him to become the ring leader in the murder of Stephen as stated in Acts 7:57-58: “At this they covered their ears and, yelling at the top of their

²⁰ G. R. Beasley Murray, *Word Biblical Commentary Vol. 36: John* (Dallas: Word Incorporated, 2002), 404.

²¹ (Acts 5:34) a teacher of the law, who was honored by all the people.

voices, they all rushed at him [Stephen], dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul.”

By grace God intervened in Paul’s life and reoriented him from Legalistic Discipleship to Redemptive Discipleship. Apostle Paul describes his Redemptive Discipleship approach when he says in 2 Corinthians 4:2, “We have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man’s conscience in the sight of God.”

Paul vehemently chastised the Church in Corinth for claiming to be disciples of certain people and then he pointed them to God himself as the ultimate disciple-maker. He says in 1 Corinthians 1:12-13: “What I mean is this: One of you says, ‘I follow Paul,’ another, ‘I follow Apollos’; another, ‘I follow Cephas’; still another, ‘I follow Christ.’ Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?” Then he showed them that he, Paul, and Apollos are just human disciple-makers used by God to disciple them when he says to them, 1 Corinthians 3:4-7:

For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not mere men? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe--as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow.

In the above discourse with the Church in Corinth Paul discouraged any attempt to make him into a special discipler typical of Legalistic Disciple-Makers.

As a Redemptive Disciple-Maker, Paul identified with his disciples and became genuine friends with them so that the disciples could depend on him for their growth

needs. He states his philosophy of identification in 1 Corinthians 9:19-23:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.

As a Redemptive Disciple-Maker, Paul was gentle in dealing with his disciples because he knew that the disciples were a work-in-progress. He states this principle in 1 Thessalonians 2:7-8: "We were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us." He even states that even when a disciple becomes obstinate and rebellious a Redemptive Disciple-Maker must be gentle in turning him around with sound instructions.²² He puts it this way in 2 Timothy 2:25-26: "Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will."

Paul did not want his disciples to do what he said but he wanted them to emulate his lifestyle in Christ. He states this principle of Redemptive Discipleship in 1 Corinthians 4:15-16: "Even though you have ten thousand guardians in Christ, you do not

²² W. D. Mounce, *Word Biblical Commentary Vol. 46: Pastoral Epistles* (Dallas: Word Incorporated., 2002), 536.

have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I urge you to imitate me.”

As a Redemptive Disciple-Maker, Paul was determined to see the disciple-making process through till the disciple was ready to be on his own and he was patient in dealing with the disciple as he stumbled in the growth process. When his disciples in the Galatian church were retrogressing in their relationship with Christ and were falling for Legalistic Disciple-Makers he was pained by their condition and wrote to correct and exhort them. He used an imagery of pregnancy to show them how he was determined to work with them till they were mature. He addressed them saying, “My dear children, for whom I am again in the pains of childbirth until Christ is formed in you.” (Galatians 4:19)

As a Redemptive Disciple-Maker, Paul had a shepherd’s heart and worked hard to lead the Galatian disciples away from the burden of legalistic oppression and into a situation of freedom and joy of being in Christ. He recognized that part of his job was bringing healing to people who had been emotionally abused in Legalistic Discipleship. He told the Galatian disciples, “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.” (Galatians 5:1)

As a Redemptive Disciple-Maker, Paul taught and practiced Redemptive Discipline eschewing those who would practice Antinomianism. He taught that the purpose of grace is not to promote sin when he said in Romans 6:1-2: “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?” When the Church in Corinth failed to discipline someone who was flagrantly practicing sexual immorality in the church he was incensed

by their permissiveness²³ and wrote condemning the sin and chastised the church as recorded in 1 Corinthians 5:1-5:

It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

These were some strong words of discipline that are not consistent with Redemptive Discipline, which calls for restoration as a goal of discipline. But it appears it was meant to shake the Corinthian church to action because of their flagrant permissiveness. And so, in his subsequent letter to the church he presented a restorative approach for dealing with the sexually immoral man.²⁴ He wrote what is key to understanding Redemptive Discipline in 2 Corinthians 2:4-8:

For I wrote you out of great distress and anguish of heart and with many tears, not to grieve you but to let you know the depth of my love for you. If anyone has caused grief, he has not so much grieved me as he has grieved all of you, to some extent--not to put it too severely. The punishment inflicted on him by the majority is sufficient for him. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you, therefore, to reaffirm your love for him.

Paul confirmed his belief in the restorative nature²⁵ of Redemptive Discipline when he says in Galatians 6:1-2: "Brothers, if someone is caught in a sin, you who are

²³ J. F. Walvoord, R.B. Zuck, & Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985), 2:514.

²⁴ J. F. Walvoord, R.B. Zuck, & Dallas Theological Seminary, *The Bible Knowledge Commentary*, 2:558.

²⁵ J. F. Walvoord, R.B. Zuck, & Dallas Theological Seminary, *The Bible Knowledge Commentary*, 2:609.

spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ.”

Now that a typical example of Legalistic Discipleship has been explored in the case of the Pharisees and teachers of the law and two examples of Redemptive Discipleship in the case of Jesus and Paul have been presented, the next section will examine an aspect of discipleship that can cause a disciple-maker to become legalistic or redemptive. This is the matter of cultural contextualization of the Gospel in discipleship.

Using Contextualization to Avoid Legalistic Discipleship and Promote Redemptive Discipleship

This section explores the biblical basis for cultural contextualization in Redemptive Discipleship. The Jerusalem Council case will be explored as to how to deal redemptively with cultural contextualization. Paul’s contextualization of the inscription “To an Unknown God” during his stay in Athens will be analyzed as to how that is an example of Redemptive Discipleship. Jesus’ encounter with the Samaritan Woman will be analyzed as an example where substance must be emphasized over form in Redemptive Discipleship.

Discipleship is at the core of mission. It is widely accepted among missiologists that contextualization is critical to mission. And hence contextualization is essential in discipleship. Tite Tienou defines contextualization as “an ongoing process of relating the gospel to cultures that are constantly changing.”²⁶ This process consists of instantiating the Gospel using concepts and structures that are part of a given culture so that the

²⁶ Tite Tienou, *Toward the 21st Century in Christian Mission*, ed. James M. Phillips & Robert T. Coote (Grand Rapids, MI: William Eerdmans, 1993), 247.

Gospel is intuitively relevant to the people. There is a risk that the contextualized gospel may inadvertently be syncretic and hence the process must be subject to some clearly defined criteria. Udo Etuk states a general criterion when he says, “Let us make a clear distinction between what God has done for our salvation, and what we need to do in response to that act of God. The former is a universal, all-encompassing act which recognizes no distinction among peoples; the latter is a human act which can be shaped and influenced by a people’s entire way of life or culture.”²⁷

Jerusalem Council Case – Cultural Contextualization in Redemptive Discipleship

In a case of contextualization gone awry, certain Jewish Christians were advocating that gentiles who desired to become Christians must go via Judaism to reach Christianity and then they must worship God in Judaic form through observance of the Halakha.²⁸ In effect they had adopted what may be referred to as Jewish cultural practices²⁹ as a form of worship in the church. The Jewish Christians who advocated observance of the Halakha were called the Judaizers. Some of them visited the church in Galatia at a time when Peter, Paul and Barnabas were also present. Before the Judaizers came Peter, having been transformed by the vision he saw prior to evangelizing Cornelius’ household, used to eat with the gentile disciples and did not observe the Halakha. Yet when the Judaizers arrived on the scene, Peter was afraid of them and so he stopped eating with the gentile disciples. Paul reported that Barnabas also committed this error. Paul then openly chastised Peter for his hypocrisy in dealing with the gentile

²⁷ Udo Etuk, “The Theology of Contextualization in Africa: A Cover for Traditional Cultural Revival.” *Concordia Journal*, Vol. 11, Nov 1985, pp.214-222, 221.

²⁸ The legal part of Talmudic literature, an interpretation of the laws of the Scriptures.

²⁹ The Halakha had become a Jewish cultural practice derived from Judaism.

disciples and the Judaizers. This issue of gentile disciples having to observe Jewish customs was beginning to confuse the churches in the gentile regions and so a delegation, consisting of Paul and others, was sent to take the matter to the Jerusalem church for resolution. This matter was the subject of the Jerusalem Council meeting whose proceedings are recorded in Acts 15. In its deliberations and ruling, the council gave some guidelines that may be used when considering adoption of cultural practices in discipleship.

Cultural Practice should not test God

The cultural practice should not cause the disciple to inherently test God. No one can test God as to whether a practice is acceptable to him or not. The practice must be consistent with his revealed commands. The council states it this way in Acts 15:10-11: “Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”

Cultural Practice should not be a yoke

The cultural practice should not become a yoke for the disciples as stated in Acts 15:10: “Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?” For as Paul says in Galatians 5:1, “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.” Worshiping God should be liberating rather constraining; if that becomes the case they are bound to break the rules frequently. In The Apostolic Church in Ghana women were not allowed to wear pants

because in the Ghanaian culture during the middle decades of the 20th century prostitutes were the ones known for wearing pants. Consequently, any woman who wore pants was viewed as a prostitute and so women in the church were enjoined from wearing pants. When The Apostolic Church in Ghana started churches in the USA it had to adjust this rule for the simple reason that pants provided more protection against the cold weather and it was easier to do the variety of jobs that the people were engaged in. To enforce a no pants rule in the USA will be putting a yoke on the church members, which yoke is not mandated by the revealed Word of God.

Cultural Practice should ease disciple transition

The cultural practice should make it easy for new disciples to transition from their old religion to Christianity. The council put it this way in Acts 15:19: “It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.” So, the cultural practice should be something that should come naturally to the disciples once they start thinking with a renewed mind in Christ. During the middle decades of the 20th century, The Apostolic Church in Ghana did not allow the use of traditional drums. In addition to being played to create music for listening and dancing traditional drums were used to communicate all kinds of information to the people and to the gods. It appears there might have been a concern that the drums will be inadvertently used to convey the wrong message in a church service. But during the latter decades of the 20th century the policy was changed as the use of drums was gradually demystified. Non-believers who are being proselytized would find it easier to transition to a Christian mode of worship that employs drums and dancing instead of western hymns and discipling them will be more natural.

Cultural Practice should not violate moral absolutes

The cultural practice should not cause the disciples to violate the moral absolutes of God's laws. The council states it this way in Acts 15:29: "You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality." God's moral laws are universal and transcend time and may not be customized to a culture with the result of modifying those laws. In an Apostolic Church worship service, dancing to music in praise of God is commonplace; it is not prohibited by Scripture and there is a scriptural example of David dancing before the Ark of the Covenant. There is however a traditional dance called "Adowa" where the dancer uses hand motions to say, "The world belongs to me, the world is under me." This obviously challenges the sovereignty of Yahweh and sounds Satanic as Satan, the prince of the World, has claimed hegemony of the world. This Adowa dance also puts self above everything and everyone, which violates the notion of the believer yielding self to Christ. Such a dance if adopted into the church may cause disciples to violate biblical commands.

The Samaritan Woman – Substance Over Form in Redemptive Discipleship

On one of his preaching circuits Jesus run into a Samaritan woman at Jacob's well. In the conversation that ensued, the Samaritan woman stated the cultural differences between the Jews and the Samaritans in worshipping Yahweh when she said, "Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem." (John 4:20) The Samaritans had contextualized worship in a different form from the Jews and, from the woman's statement, had a sincere belief that they were doing the right thing. But Jesus explained to her that their form of worship

(on the mountain she referred to) and the Jewish form of worship did not matter unless behind that form was a structure of worship that was “in spirit and in truth.” Ericson puts it this way, “it is meaning which determines the acceptability or nonacceptability of cultural forms.”³⁰ Furthermore Jesus told the woman, “You Samaritans worship what you do not know” (John 4:22) meaning that the object of the worship must be clearly identified and must certainly be Yahweh. That is, in adopting or adapting any cultural practice, the cultural practice should not make the object of worship fuzzy as to represent both Yahweh and the disciple’s former gods. If this happens it is bound to become syncretic as observed by Buswell when he says, “Syncretism occurs when critical and basic elements of the Gospel are lost in the process of contextualization.”³¹

Jesus disciplined the Samaritan woman, teaching her the true form and meaning of worship when he said, “God is spirit, and his worshipers must worship in spirit and in truth.” (John 4:24) That is, regardless of cultural form, God cannot be instantiated in a given culture so as to remove his form as a spirit for he is not a particular object or idol. Furthermore, the form of worship must exude truth into its innermost parts and must emanate from the spirit of the disciple. Jesus is the truth and therefore any adaptation of the gospel must preserve that fact.

Paul in Athens – Cultural Integration in Redemptive Discipleship

During Paul’s second missionary journey, Paul visited Athens and observed the multitude of idols in the city including one with an inscription “TO AN UNKNOWN

³⁰ Norman R. Ericson, *Theology and Mission*, ed. David J. Hesselgrave (Grand Rapids, MI: Baker, 1978), 76.

³¹ James O. Buswell III, *Theology and Mission*, ed. David J. Hesselgrave (Grand Rapids, MI: Baker, 1978), 88.

GOD.” By happenstance, Paul was invited to a meeting of the Areopagus where the members “spent their time doing nothing but talking about and listening to the latest ideas.” (Acts 17:21) Paul addressed the meeting saying, “Men of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you.” (Acts 17:22-23) Paul connected with the Areopagus by taking a familiar cultural form, proceeded to erase the pagan meaning behind the cultural form and then replaced it with a Christian meaning when he said, “the God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else.” (Acts 17:24-25) Having replaced the pagan meaning with the Christian meaning he proceeded to transform the cultural form explaining that an idol representation of this unknown God who happens to be Yahweh, the creator of the universe, was unnecessary and improper. So, while Paul adapted the cultural form, in some ways he rejected the meaning behind the form and then subsequently rejected the cultural form replacing it with a form that is consistent with the Bible as required by Exodus 20:4. Thus, Paul completely transformed the cultural practice from the pagan way to the Christian way. This means that while a cultural form may be adopted in order to provide some sense of continuity and familiarity for former disciples of another religion, the cultural form must be fully scrubbed by the Word of God. This scrubbing may result in modifying the cultural form in part or in whole.

Paul did not stop there but went on to extend this transformed cultural practice by proposing to them a radically new way of worship. It is a worship that says that the Athenians are the offspring of this unknown God, now known as Yahweh, and it is in the milieu of this Yahweh that all cultural practices must take place when he said, “For in him we live and move and have our being.” (Acts 17:28) He continues this extension of the transformed cultural practice when he says, “in the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead.” (Acts 17:30-31) This means all cultural practices adopted or adapted into a discipleship program must come under judgment by the Word of God and ignorance of the Word of God in bringing any practices into a discipleship program will not be excused by God.

A major custom of the Krobos of Ghana is called dipo, a puberty rite performed for girls. During the month of April the girls are secluded for a period – usually three days – and taught all the elements of womanhood and wifehood by the older women and then they are taken to the mountain where sacrifices are performed to the gods. Subsequently, they come back to the major towns of the Kröbo region and they parade around the towns displaying their developed bodies semi-naked, covered only by beads and cloth in a shape of a thong bikini with no top. The adoption or rejection of dipo in the church has been an ongoing debate for decades. The rationale for rejecting dipo follows similar lines of reasoning propounded by Udo Etuk when he says, “the essentials of the Christian faith ought to remain absolute and non-negotiable. Whereas traditional religion in Africa has always remained tolerant and accommodating and non-

proselytizing, evangelical Christians will not be doing the course of Christ one bit of good by dressing it up in cultural regalia.”³² Even though some churches including The Apostolic Church of Ghana disapproved of dipo, many Krobo Christians secretly take their daughters through the rite for fear their daughters will be considered as unfit for marriage.

It appears dipo is a cultural practice that could be scrubbed by the Word of God as Paul did in Athens to enable Krobos to transition more easily into true worship. Akin to Bar Mitzvah or confirmation in some denominations, dipo could be adapted by eliminating the pagan aspects and replacing them with Christian values. A Christian dipo among the Krobos could be done during the month of April competitively with the Pagan dipo, during which time the girls will be quarantined for three days and disciplined on how to be good Christian women and wives by mature Christian women using virtuous women from the Bible as models. At the end of the three days scheduled to fall on a Sunday, the dipo girls could dress in traditional clothes covering the body and go to a church service to be dedicated to serving God. In this example, the form and meaning of the pagan dipo is changed even though the cultural practice is similar and recognizes the value of the Krobo custom within the Christian milieu. This dipo example shows how to redemptively adapt a pagan practice into discipleship that is redemptive.

Summary and Conclusion

This chapter has shown how Jesus presented the Pharisees and teachers of the law as an example of people who practiced Legalistic Discipleship. There are several elements of the Pharisees’ discipleship that marked them as Legalistic Disciple-Makers.

³² Udo Etuk, *Concordia Journal*, 220.

The Pharisees loved public performance. They pointed the disciple to impossible-to-satisfy expanded law as the means for entering the kingdom of heaven. They were zealous for their beliefs, however wrong it was. They focused on their man-made rules, whose observance actually broke the commands of God. Because of the wrong teaching and emphasis on man-made rules as a means for salvation they ended up pointing a disciple in the direction of hell. They focused on inessentials versus essentials, immaterial things versus substantial things, man's deeds versus God's accomplishments, mortal things versus divine things, temporal things versus eternal things, and man-made things versus divine establishment. They majored on minors in the letter of the law and neglected the spirit of the law, which is justice, mercy, and faithfulness. They focused on the external while they ignored the important matter of heart-change. They put up appearances of righteousness that covered their hypocrisy and wickedness. They protected their turf by killing people like Jesus who would bring information that would transform their disciples.

This chapter has also shown how Jesus redemptively disciplined Peter as recorded in the gospels from his call through to his restoration after "abandoning" the faith. This chapter has also presented Paul's redemptive principles as shown in his dealings with the churches he was discipling. Jesus' Redemptive Discipleship practices and Paul's Redemptive Discipleship practices are summarized below:

As part of his open communication Jesus used the Socrates method of teaching that uses questions and answers to draw a person out of their shell and stimulate critical thinking. Both Jesus and Paul identified with their respective disciples and became genuine friends with the respective disciples so that the disciples could depend on them

for their growth needs. They were both accepting of their respective disciples even when the disciples made mistakes. They were both gentle in dealing with their respective disciples because they knew that the disciples were a work-in-progress. They both remained loyal to their respective disciples through the disciples' good and bad times. They were determined to see the disciple-making process through until their respective disciples were ready to be on their own and they were patient in dealing with the disciples as they stumbled in the growth process. They both had a shepherd's heart and led their respective disciples away from the burden of legalistic oppression and into a situation of freedom and joy of being in Christ. They recognized the need to bring healing to people who had been legalistic abused by the Pharisees in the case of Jesus and by the Judaizers in the case of Paul. They pointed their respective disciples to God himself as the ultimate disciple-maker. They operated not as bosses but as coaches who came alongside their respective disciples. They both taught and practiced Redemptive Discipline with its focus on restoration of their respective disciples.

This chapter also explored the biblical basis for cultural contextualization in Redemptive Discipleship. The following guidelines may be used to determine whether to adopt, adapt or reject a particular cultural practice in the discipleship process: (1) the form of the cultural practice should not pay homage to any other gods or idols; (2) the meaning behind the form of the cultural practice should clearly point to Yahweh; (3) the cultural practice should not be a test of God's sovereignty; (4) the cultural practice should not become a yoke for its practitioners but should be liberating in Christ; (5) the cultural practice should facilitate a smooth transition by the disciple from his current religion to Christianity; (6) the cultural practice should not violate any moral absolutes provided by

Scripture; (7) the cultural practice must be scrubbed and modified by the Word of God only; and (8) the cultural practice must contribute to true worship unadulterated by any inadvertent pagan symbolisms.

Now that the biblical basis for Redemptive Discipleship as the desired mode of discipleship instead of Legalistic Discipleship has been established, the next chapter will examine these concepts as discussed by various authors in the literature and organize them to support the thesis.

CHAPTER 3

LITERATURE REVIEW

This chapter reviews the literature that relates to the subject matter of this thesis by synthesizing information conveyed by the literature into concepts for understanding and analyzing Redemptive Discipleship and how it can be used as a mechanism for transformational growth. Concepts from the literature review will also be used to illuminate Legalistic Discipleship and its adverse effects. The essence of this work is discipleship and so this chapter begins with a discussion of the basics of discipleship.

Discipleship

Across all spheres of life, Discipleship is the process of making someone into a disciple. Bill Hull's basic definition says, "Discipleship means learning from and following a teacher."¹ In the Christian context, Keith Phillips expands this definition saying, "Christian discipleship is a teacher-student relationship, based on the model of Christ and His disciples, in which the teacher reproduces the fullness of life he has in Christ in the student so well, that the student is able to train others to teach others."² That is, discipleship is a process in which the teacher pours himself, and not just his knowledge, into the follower. To do so "A disciple-maker ... takes existing concepts and situations and creatively combines them into ever-changing new ways to build up

¹ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 24.

² Keith W. Phillips, *The Making of a Disciple* (Old Tappan, NJ: Fleming H. Revell Company, 1981), 15.

believers.”³ Discipleship and Disciplemaking are used inter-changeably in the literature as can be seen in Alice Fryling’s definition: “Disciplemaking, then, is the process of helping someone establish a relationship with Jesus and instructing that friend in the life of faith.”⁴ It “begins with a question: Who is your Lord? What is your most prized possession? Exchanging what we used to trust for security and significance for a relationship with Jesus Christ is the one true doorway to the adventure that awaits us.”⁵

Discipleship or Disciplemaking produces a disciple. “A disciple, *mathetes*, is a learner or follower—usually someone committed to a significant master.”⁶ Since Discipleship is a process there is an entry into that process before the process kicks on. So, “Disciples are first born, then they are made. They are born by the Spirit of God, with the right factory-installed equipment. Then they must be built, trained, taught, and led to commitment to Jesus Christ.”⁷ So, “A disciple isn’t someone who has achieved a certain level of maturity, but a student who has enrolled in becoming like Christ.”⁸ To be successful in the process of discipleship, “Disciples are those who intentionally arrange their lives around the single goal of being transformed into the likeness of Jesus. That requires having a plan and sticking with it.”⁹ In this process of discipleship the disciple bears several identities as explained by Glenn McDonalds:

A disciple is a lifelong learner. .. an intentional imitator ... a spiritual apprentice ... a lifelong pursuer of the real and only life ... a forever student in the school of Jesus Christ. Being a disciple of Jesus means

³ Dennis McCallum & Jessica Lowery, *Organic Disciplemaking: Mentoring Others Into Spiritual Maturity And Leadership* (Houston, TX: Touch Publications, 2006), 37.

⁴ Alice Fryling, *The Disciple-Maker’s Handbook: Helping People Grow in Christ* (Grove, IL: InterVarsity Press, 1989), 18.

⁵ Glenn McDonald, *The Disciple Making Church: From Dry Bones to Spiritual Vitality* (Lima, OH: FaithWalk Publishing, 2007), 35.

⁶ Bill Hull, *The Complete Book of Discipleship*, 32.

⁷ Bill Hull, *The Disciple Making Pastor*, 77.

⁸ Glenn McDonald, *The Disciple Making Church*, 46.

⁹ Glenn McDonald, *The Disciple Making Church*, 66.

intentionally presenting ourselves to Christ every day, so that our thoughts, words, actions, and motives might gradually become – more like his.¹⁰

Glen McDonalds further provides some questions that can be used for the disciple's self-identification. This is important because of dysfunctional discipleship that this chapter will discuss some more. The following questions will identify whether the disciple is a true disciple of Jesus Christ or a disciple of some other master:

Who is your Lord? When everything is said and done, whose agenda are you truly following? **Who are you?** At the beginning of each day, do you wake up knowing that you'll have to go out and win your own share of security and significance, or can you truly say that those are priceless gifts you have already received? **Who is your Barnabas?** Who is your spiritual mentor, the one from whom you are learning how to follow Jesus?¹¹

Legalistic Discipleship

Legalism & Legalistic Discipleship

Legalism forms the core of Legalistic Discipleship and so it is important to understand Legalism before unpacking Legalistic Discipleship. Jonathan Gerstner defines Legalism as follows:

Legalism teaches that a person's right standing before God, and his receiving eternal life, are purchased fully or in part by the person's observance of the law. Man earns all or part of his redemption through his own good efforts. Classic unadulterated legalism can best be represented by the formula: Works → Justification – Faith. In other words, it doesn't matter what one believes; one will go to heaven if one does good works.¹²

¹⁰ Glenn McDonald, *The Disciple Making Church*, 46.

¹¹ Glenn McDonald, *The Disciple Making Church*, 19.

¹² Jonathan Gerstner, *Trust and Obey: Obedience and the Christian*, ed. Don Kistler (Morgan, PA: Soli Deo Gloria Publications, 1996), 124.

According to Ken Blue, “The term legalism covers any variation on the notion that if we do the proper Christian disciplines well enough and long enough, God will be pleased with us and will reward us. It is the idea that if we do more and try harder, we can make a claim on God’s favor so that we need not rely totally upon his mercy and grace.”¹³

Johnson and Vanvonderen indicate that Legalism focuses on outward performances when they write that Legalism “is a form of religious perfectionism that focuses on the careful performance and avoidance of certain behaviors. It teaches people to gain a sense of spiritual acceptance based on their performance, instead of accepting it as a gift on the basis of Christ.”¹⁴ Legalism is a system “in which the leaders or teachers add the performance of religious behaviors to the performance of Jesus on the cross as the means to find God’s approval.”¹⁵ Legalism forms the basis of man’s attempts to reach God and so it “always teaches that you can get to God by doing something. Your good standing with God depends on what you do. Do the law, perform religion, do it right, look good, try hard. ... Jesus plus anything is not Jesus!”¹⁶ Legalism removes Jesus Christ as the master in the discipleship process discussed earlier and replaces it with a man-made master. Ken Blue puts it this way: “Legalism pulls us from following Christ towards another gospel, another gospel that says the cross is not enough.”¹⁷ Marc Dupont expands on this insufficiency of the cross in Legalism saying that:

The cross plus syndrome is where people know they are brought into relationship with God by grace, that is, the cross. Thereafter, however, the

¹³ Ken Blue, *Healing Spiritual Abuse*, 44.

¹⁴ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse* (Minneapolis, MN: Bethany House Publishers, 1991), 37.

¹⁵ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 36.

¹⁶ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 35.

¹⁷ Ken Blue, *Healing Spiritual Abuse*, 127.

ongoing relationship with the Lord and one another is determined by their performance. In short, if believers arrive at a high standard of outward holiness, they are led to believe that God really loves them. Usually, that standard is determined by the particular christian culture of the denomination or the leader's background.¹⁸

Legalism produces a sense of inadequacy in the disciple because it

sets up impossible standards of spiritual purity and performance; if taken seriously, these standards prove that we don't measure up, so we must try harder and do more. Overcome with guilt feelings, we do almost anything to atone for them. When called forward to repent, we go. When commanded to have a longer quiet time, we do (for a little while at least). When money is demanded, we give.¹⁹

It is easy to fall into legalism since sometimes the distinction is very subtle. You may be a legalist when you rightly believe that scripture is the Word of God but you "use it as a measure by which we gain acceptance with God rather than as a guide for living."²⁰ Legalism is not necessarily intentionally practiced by people but they inadvertently fall into it because of man's tendency to focus on what they can see and touch. Marc Dupont explains it this way:

The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise. In his heart David realized that what God wanted foremost from him was not great outward sacrifices such as bulls and goats. It is so easy to end up in a "performance oriented" relationship with God. We assume because we are making sacrifices for God and good things are happening that that in itself means we are walking in the fullness of God's love.²¹

Legalistic Discipleship is a discipleship process based on legalism as defined

¹⁸ Marc A. Dupont, *Toxic Churches: Restoration from Spiritual Abuse* (Grand Rapids, MI: Chosen Books, 2004), 117-118.

¹⁹ Ken Blue, *Healing Spiritual Abuse*, 53.

²⁰ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 17.

²¹ Marc A. Dupont, *Toxic Churches*, 68.

above. It “exerts coercive persuasion through systematic deception.”²² In Legalistic Discipleship people supplement sound scriptural teaching and practice with man-made rules. The Pharisees were noted for this in that though they viewed scripture as the Word of God they also viewed it not only as a guide for living but a standard of performance by which one gained acceptance before God. Josephus explains it this way:

The Pharisees are those who are esteemed most skillful in the exact explication of their laws, and introduce the first sect. These ascribe all to fate [or providence], and to God, (163) and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does cooperate in every action.²³

What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses; and for that reason it is that the Sadducees reject them and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers; (298) and concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace obsequious to them, but the Pharisees have the multitude on their side.²⁴

Legalistic Growth

In Chapter One, Legalistic Growth was defined as the believer’s progress as measured by adherence to rules and traditions of the church and less by inner transformation. Legalistic Growth is directly proportional to external performance as stated by Lane and Tripp:

The most dangerous pretensions are those that masquerade as true Christianity but are missing the identity-provision-process core of the gospel. They have their roots in the truth, but they are incomplete. The result is a Christianity that is mere externalism. Whenever we are missing

²² Mary Alice Chnalogar, *Twisted Scriptures*, 20.

²³ F. Josephus & W. Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1996), 2.262-163.

²⁴ F. Josephus & W. Whiston, *The Works of Josephus*, 10.6.

the message of Christ's indwelling work to progressively transform us, the hole will be filled by a Christian lifestyle that focuses more on externals than on the heart. I believe that a war for the heart of Christianity is raging all around us, seeking to draw us away from its true core toward the externals.²⁵

Lane and Tripp further describe externalism as consisting of formalism, legalism, mysticism, activism, Biblicism, "Psychology-ism", and "Social-ism." Formalism is participating religiously in church activities. Extensive participation in church activities becomes a measure for Christian growth. Legalism is adherence to contrived man-made rules. Judicious following of such rules is viewed as Christian Growth. Mysticism is the pursuit of spiritual experiences at the expense of the pursuit of Christ. When someone shows they possess some mystical spiritual gifts, see visions, have dreams that come true, predict future occurrences that come to pass, postulate frequently spiritual basis for certain occurrences then they are viewed as a mature Christian. Activism is "Whenever you believe that the evil outside you is greater than the evil inside you, a heartfelt pursuit of Christ will be replaced by a zealous fighting of the "evil" around you."²⁶ Biblicism is when people focus on Bible information instead of Bible-based spiritual formation for transformation. The person who uses Biblical references freely to explain occurrences, to offer advice, to admonish, and to pray is seen as a mature Christian. In Psychology-ism, "Christianity becomes more a pursuit of healing than a pursuit of godliness. The gospel is reduced to the healing of emotional needs."²⁷ In Social-ism, the gospel's purpose is to provide "a network of fulfilling Christian relationships."²⁸ All Christian maturity judged

²⁵ Timothy S. Lane, Paul David Tripp, *How People Change* (Greensboro, NC: New Growth Press, 2008), 7.

²⁶ Timothy S. Lane, Paul David Tripp, *How People Change*, 9.

²⁷ Timothy S. Lane, Paul David Tripp, *How People Change*, 10.

²⁸ Timothy S. Lane, Paul David Tripp, *How People Change*, 10.

by progress in formalism, legalism, mysticism, activism, Biblicism, “Psychology-ism”, and “Social-ism” as defined above is Legalistic Growth.

Ken Blue suggests that people who promote such legalistic growth do it with the intention that there is the need for some rules and regulations that need to be taught in order to control people to prevent them from flouting the laws of God.²⁹ In rebutting this assertion he postulates that Legalistic Growth happens in churchgoers who are not regenerated. He puts it this way:

There are many people in our churches who have never been renewed by the Holy Spirit, who have never in fact been born again. For one reason or another they simply took on the loads of Christendom and conformed their behavior to the expectations of Christian culture. It is important to find out who these people are so that they can be properly evangelized and birthed. Then and only then can they take on Jesus’ easy yoke and light load and serve him in holiness out of love.³⁰

Legalistic Growth thrives in an environment where obedience is demanded and enforced based on fear and not based on love. “God in His heart desires sons and daughters who obey out of love, rather than slaves who obey out of fear.”³¹ “The true measure of a son of God is not outward legalistic sacrifices but rather a childlike obedience from the heart. Because God is love, according to 1 John 4:8 and 16, He desires obedience as a response of love.”³² John MacArthur, in his article *Obedience: Love or Legalism*³³ explains how obedience out of love is outside of Legalistic Growth in his view on justification, sanctification, and obedience. His point is that we are justified by faith in Christ alone because Christ’s perfectly sinless life under the whole law gained

²⁹ Ken Blue, *Healing Spiritual Abuse*, 66.

³⁰ Ken Blue, *Healing Spiritual Abuse*, 66.

³¹ Marc A. Dupont, *Toxic Churches*, 53.

³² Marc A. Dupont, *Toxic Churches*, 54.

³³ John MacArthur, *Trust and Obey: Obedience and the Christian*, ed. Don Kistler (Morgan, PA: Soli Deo Gloria Publications, 1996).

righteousness from God. Then our sinful life was exchanged with Christ's sinless life. So, our sin was imputed to Christ and punished to satisfy a just God's wrath. Christ's righteousness through perfect performance of the law was imputed to us. So, it is as if we have now satisfied all the demands of the law. Because of this we are eternally grateful to Christ as our Lord and so we love Christ and feel motivated and obligated out of this love to obey Christ! So, we obey Christ not out of fear but out of love, which emanates from our deep internal appreciation for Christ's finished work for us. So, Legalistic Growth judges maturity not on such intense internal love but on external performance devoid of God's grace.

Marks of a Legalistic Disciple-Maker

People who have grown legalistically tend to be Legalistic Disciple-Makers. "Many legalistic, controlling, and ultimately abusive leaders may simply have lost sight of, or never experienced, the life of grace in Christ. Many, through no fault of their own, have been taught legalism or formula Christianity."³⁴ Fundamentally, a Legalistic Disciple-Maker is one who discipled using legalism as the framework. This section itemizes the natures and behaviors that mark a person as a Legalistic Disciple-Maker.

Special Class of Mystics

The Legalistic Disciple-Maker loses sight of the real essence of the Christian life and focuses on external trivialities that place them in a special class in the church. They "make claims about their character, abilities, or knowledge that make them 'special' in

³⁴ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 107.

some way.”³⁵ They major on minors. “In Jesus’ day, the spiritual power class was the Pharisees. A hallmark of this group was their preoccupation with trivialities and their blindness to major issues of righteousness.”³⁶ The Legalistic Disciple-Maker views himself as the only spokesperson of God or Jesus Christ. Arterburn and Felton refer to them as religious addicts and observe that “With an attitude of spiritual superiority, religious addicts reinforce that they are always in greater touch with God’s truth, more sensitive to God’s will, and more worthy of being listened to than anyone else.”³⁷

Johnson and Vanvonderen say the Pharisees as an example of Legalistic Disciple-Makers “saw themselves as God’s official spokespersons—the most religious, the best performers. They gave money, attended church and had more Scripture memorized than anyone. They set the standard for everyone else.”³⁸ As special spokespersons the Legalistic Disciple-Maker feels a special delegation from God to go beyond what God states in scripture and takes liberty and license with God’s word as stated below:

Another bad fruit from leaders maintaining attitudes of elitism is different standards between themselves and the people of the church. When this reaches an extreme, leaders will even feel that they have “special license” from God to do what they want even if it is contrary to common biblical standards. This could be characterized by an “us-them” mentality. Leaders in this scenario will often refer to themselves as “God’s anointed.”³⁹

This attitude of being God’s special spokesperson devolves into special experience and mysticism, which are given more weight than scripture. Johnson and Vanvonderen put it this way:

What is true is decided on the basis of feelings and experiences, giving

³⁵ Stephen Arterburn & Jack Felton, *Toxic Faith*, 163.

³⁶ Ken Blue, *Healing Spiritual Abuse*, 88.

³⁷ Stephen Arterburn & Jack Felton, *Toxic Faith*, 181.

³⁸ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 36.

³⁹ Marc A. Dupont, *Toxic Churches*, 130-131.

more weight to them than to what the Bible declares. In this system, people can't know or understand truths (even if they really do understand or know them) until the leaders "receive them by spiritual revelation from the Lord" and "impart" them to the people.⁴⁰

The attitude of being God's special spokespersons also produces arrogance in the Legalistic Disciple-Maker and so they carry on as though they belong to a special high spiritual class. "If you have the self-righteous attitude that you know and more diligently follow God's will for every detail of your life than other Christians, you are deceived! This belief produces arrogance and reeks with superiority clearly sensed by outsiders."⁴¹

The Legalistic Disciple-Maker looks down upon others because of this attitude of belonging to a special high class. Consequently, when someone else has a problem the person is viewed as not living up to the expectations of the disciple-maker and hence he is dismissive of the problem. Marc Dupont⁴² explains that the Legalistic Disciple-Maker dismisses a disciple's problem as due to the disciple's failure to practice spiritual disciplines or obey rules. He gives the following examples of the dismissive nature of the disciple-maker. In response to depression the disciple is asked to serve more. In response to burnout the disciple is asked to pray more for focus on the job. In response to recurrence of old problems the disciple is told the problems cannot be real because he is a new creation. In response to overwhelming temptations and trials he is told to read the Bible more.

The Legalistic Disciple-Maker is delusional about his role. According to Arterburn and Felton,⁴³ he comes across convincingly that he is doing the work of God

⁴⁰ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 70.

⁴¹ Mary Alice Chrnalogar, *Twisted Scriptures*, 103.

⁴² Marc A. Dupont, *Toxic Churches*, 122.

⁴³ Stephen Arterburn & Jack Felton, *Toxic Faith*, 175.

and representing God for the benefit of the disciple though the discipling relationship is to benefit himself.

Condemnation and Punitive

According to Arterburn and Felton, a legalistic discipleship environment is punitive in nature.⁴⁴ The Legalistic Disciple-Maker devises a method for punishing disciples who don't toe the line. The Legalistic Disciple-Maker substitutes Holy Spirit conviction of sin with Satanic condemnation of the person. According to Dupont the Holy Spirit convicts the disciple of sin out of love and a desire to heal, whereas Satan condemns and uses the failure to promote more legalism.⁴⁵

Performance Oriented

The Legalistic Disciple-Maker is performance oriented. Ken Blue explains that, "When church leaders set themselves up as keepers of the gate, using religious performance rather than faith in Jesus as the criterion for acceptance or rejection, they become the strategically misplaced leaders who thwart the life of the body of Christ."⁴⁶ The value of life and a person's significance in such an environment is based on external performance.⁴⁷ "Instead of seeing one another as unique gifts from God, created in His image and alive in His spirit, we place a utilitarian value on one another: we no longer value each other for who we are. We value one another through what we can perform or

⁴⁴ Stephen Arterburn & Jack Felton, *Toxic Faith*, 176.

⁴⁵ Marc A. Dupont, *Toxic Churches*, 121.

⁴⁶ Ken Blue, *Healing Spiritual Abuse*, 26.

⁴⁷ Marc A. Dupont, *Toxic Churches*, 76.

contribute.”⁴⁸ Christianity is first and foremost about conducting a personal relationship with Christ and God values such relationship since he purchased us with the precious blood of Jesus – an expensive acquisition. The Legalistic Disciple-Maker, however, takes the disciple out of the personal relationship with God and into a situation where God is a distant task master who demands performance for rewards or punishment. Legalistic Disciple-Makers “attempt to find fulfillment through the religious performance of the very people whom they are there to serve and build. This is an inversion in the body of Christ. It is spiritual abuse.”⁴⁹

Johnson and Vanvonderen state the consequences of this performance orientation when they say,

Preoccupation with spiritual performance often results in a tendency toward extremes of self-righteousness or shame. Self-righteousness (a sense of spiritual superiority based on your own behavior) and judgmentalism (a sense of spiritual superiority based upon someone else's behavior) indicate a performance-based lifestyle. Another indicator is perfectionism, or a need for situations and relationships to be “just so.”⁵⁰

Emotionally Underdeveloped

Johnson and Vanvonderen state that the Legalistic Disciple-Maker is never contented.⁵¹ He is a restless religious performer. Insecurity and emotional immaturity may serve as an impetus for the Legalistic Disciple-Maker. Ritter and O'Neill have observed that “People who are emotionally underdeveloped tend to focus their lives on legalism, dogmatism, and moralism and often feel shame, doubt, and fear when they don't

⁴⁸ Marc A. Dupont, *Toxic Churches*, 121.

⁴⁹ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 23.

⁵⁰ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 44.

⁵¹ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 39.

live up to innumerable high standards.”⁵²

Legal Condemnation

The Legalistic Disciple-Maker condemns the disciple based on the disciple’s inability to meet the demands of the law as phrased and framed by the Legalistic Disciple-Maker. Johnson and Vanvonderen⁵³ note that such disciple-makers use words and do things to abuse and debase the disciple. Dupont corroborates this legal condemnation issue when he says, “Satan, being the accuser, constantly uses legalism to discourage and destroy us. When leaders constantly use the law to berate and tear down the sheep, Spirit-anointed encouragement is replaced by demonic condemnation.”⁵⁴

A justification for such legal condemnation is the desire to confront sin and exorcise sin from the disciple. Chrnalogar talks about the Legalistic Disciple-Maker’s tendency to condemn the sinner saying that they “are eager to confront sin whenever and wherever possible, regardless of how small the sin. In abusive discipleships, there is much more emphasis on confronting the sinner than on patience or mercy. When this balance is lost, we find disciplers interrogating Christians.”⁵⁵

Hypocrisy

The Legalistic Disciple-Maker is hypocritical. They pretend to have a moral or virtuous character while behind doors they are the worst violators of morality or sound biblical principles. Speaking of such disciple-makers, Johnson and Vanvonderen say,

⁵² Kathleen Y. Ritter, & Craig W. O’Neill, *Righteous Religion*, 74.

⁵³ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 23.

⁵⁴ Marc A. Dupont, *Toxic Churches*, 140.

⁵⁵ Mary Alice Chrnalogar, *Twisted Scriptures*, 76.

“they attempt to affect virtues or qualities they do not have. And they have a different set of rules for themselves than everyone else. They are hypocrites.”⁵⁶ Johnson and Vandonderen give an example of a Legalistic Disciple-Maker who disciplined in a hypocritical manner. “Her smile was matronly, her eyes warm, her posture timid and submissive. The truth, however, was that behind the scenes she completely and bitterly undercut every aspect of ministry she could. She exuded evangelical honey on the outside—but facts slowly revealed that she was devious, contentious and full of gossip.”⁵⁷

Lack of Honesty and Integrity

The Legalistic Disciple-Maker is dishonest and lacks integrity. An honest person is one who is fair in his dealings and straightforward in his speech. To maintain the special class of mysticism the Legalistic Disciple-Maker presents a view of himself that is inconsistent with his real nature. This means he lacks integrity. He violates Jesus’ principle of “Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No’.” (Matthew 5:37) Johnson and Vanvonderen say of such disciple-makers that

in their effort to look good, *lie*. They don’t talk straight. They rarely say what they mean, and because of that, some of their followers may actually sense that these people are hard to trust. In conversations, everything seems somehow veiled, or hidden, or else people are told they are not spiritual enough to understand teachings or decisions of the leaders. The leaders sound pious enough, even spiritual. But we are left with the vague sense that something is missing.⁵⁸

⁵⁶ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 120.

⁵⁷ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 121.

⁵⁸ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 126.

Authoritarianism

The Legalistic Disciple-Maker usually usurps authority he does not possess over his disciple or victim. He presents himself as a special intermediary of God who receives special communication from God for dissemination. Arterburn and Felton put it this way: “Under the guise of special direction from God, people have compromised their faith and fallen into a trap that did nothing but establish one person’s authority above and beyond any earthly accountability.”⁵⁹ Some Legalistic Disciple-Makers use the Bible to bully people into submitting to their wishes or submitting to man-made rules that have been formulated by twisting scripture to serve their purposes. Johnson and Vanvonderen call this phenomenon as power posturing,⁶⁰ in which special authority is derived from scripture to impose rules on the disciple.

In order to usurp authority someone has to yield the authority willingly or unwillingly. So, in Legalistic Discipleship the disciple somehow yields authority to the disciple-maker for the relationship to be complete. The process of yielding authority begins gradually as the disciple develops a dependency on and respect for the disciple-maker for decision-making and for direction. The disciple-maker then takes more authority and the disciple yields more authority until it gets to the point where the disciple-maker interprets “his position of authority to mean that his thoughts and opinions were supreme. If he said it, [the disciple’s] only right response should be to agree—definitely not to object.”⁶¹ Describing the Legalistic Disciple-Maker as a toxic leader, Arterburn and Felton say “The more [the disciples] accept the teachings of the toxic

⁵⁹ Stephen Arterburn & Jack Felton, *Toxic Faith*, 166.

⁶⁰ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 82-83.

⁶¹ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 20.

leader, the more the leader feels the people's dependency, and so the more license the leader takes in controlling the thoughts and beliefs of the followers.”⁶²

Inevitably when one usurps authority their purpose is to exercise it to control and intimidate. From Enroth's⁶³ statement it can be deduced that the Legalistic Disciple-Maker uses his usurped authority to influence and intimidate the disciple. According to Blue⁶⁴ this authority is used to coerce, control or exploit and according to Vanvonderen, Ryan, and Ryan⁶⁵ it is used to disempower and manipulate.

Judgmentalism

The Legalistic Disciple-Maker is judgmental in his relationship with the disciple. Their judgmental attitude also inculcates a judgmental attitude in the disciple. Vanvonderen indicates that they are judgmental because of their legalistic view of God. “They fear that God is harsh and punitive, and they fear that they are defective. They are not able to trust God's mercy and therefore cannot experience, practice or give mercy.”⁶⁶ Judgmentalism stems out of legalism and according to Vanvonderen it “is the experience of being shamed. To feel shame is to feel exposed and to be seen as ‘less’ than.”⁶⁷ Chrnalogar⁶⁸ elaborates that the disciple is judged as not being humble, not being broken or obedient, and not being spiritual. Chrnalogar continues that the judgment is not necessarily over Biblical morality but also over non-moral matters “such as selecting the

⁶² Stephen Arterburn & Jack Felton, *Toxic Faith*, 171.

⁶³ Ronald M. Enroth, *Churches that Abuse*, 80.

⁶⁴ Ken Blue, *Healing Spiritual Abuse*, 12.

⁶⁵ Jeff VanVonderen, Dale Ryan & Juanita Ryan, *Soul Repair: Rebuilding Your Spiritual Life* (Downers Grove, IL: InterVarsity Press, 2008), 20.

⁶⁶ Jeff VanVonderen, Dale Ryan & Juanita Ryan, *Soul Repair*, 23.

⁶⁷ Jeff VanVonderen, Dale Ryan & Juanita Ryan, *Soul Repair*, 25.

⁶⁸ Mary Alice Chrnalogar, *Twisted Scriptures*, 13.

color to use in painting the walls of your dinning room, or whether to buy a two-door or a four-door car.”⁶⁹

Closed Environment

The Legalistic Disciple-Maker thrives in a closed environment. In a closed environment the people inside are made to feel suspicious of those outside and the insiders are kept subdued by the usurped authority of the Legalistic Disciple-Maker.

Johnson and Vanvonderen present the characteristics of a closed environment in the context of Legalistic Discipleship. The closed environment has an insider mentality, a bunker mentality, a secretive mentality, suppressed communication mentality, and suppressed problem mentality. They state that a Legalistic Discipleship environment is “a closed system, with rigid boundaries that prevent people from leaving. There will be the perception of a lot of evil on the outside, to keep people in, and there will be a lot of power postured on the inside to compel you to perform.”⁷⁰ Such environments “develop a ‘bunker mentality.’ This is characterized by being closed and paranoid toward the outside, and secretive about what goes on inside. The mentality is not only separatist, but highly judgmental.”⁷¹ “It is not permissible to talk about problems, hurts and abuses in the abusive system. Hence, there is no healing and restoration after the wound has occurred, and the victim is made to feel at fault for questioning or pointing out the problem.”⁷²

The closed environment is called a conformity environment by Cooper who

⁶⁹ Mary Alice Chrnalagar, *Twisted Scriptures*, 13.

⁷⁰ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 79.

⁷¹ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 48.

⁷² David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 32.

describes the traits of a man in such an environment as follows:

In relationships this man feels he has to be good or perfect to be loved, fears expressing emotions—especially anger, has difficulty trusting others. This man's moods are characterized by frequent sadness, anxiety, and perhaps emptiness, inner feelings of frustration, anger, and dissatisfaction. His spiritual state consists of an inability to feel better in spite of spiritual effort, prayer, and Bible study, feeling more afraid of God than loved by him, a pervasive sense of guilt, even about small, unimportant things, difficulty enjoying life, because it's somehow unspiritual to enjoy it, a checklist mentality—he tries to follow a list of rules to be spiritual⁷³

Furthermore, in the closed environment the disciple is manipulated by guilt, fear, and intimidation.⁷⁴ The disciple is not allowed to question or clarify issues or the discipler.⁷⁵ "Communication is from the top down or from the inside out."⁷⁶

Dupont summarizes the features of a closed environment that is fostered by Legalistic Discipleship:

In a legalistic system, however, people are afraid to bring their bondages into the light. Instead of having an atmosphere of love, acceptance and healing, a system of outward righteousness and inner turmoil will prevail. When one's group value is determined by being perfect, the group will always remember the problem rather than work towards the healing.⁷⁷

Marks of a Legalistic Disciple

A Legalistic Disciple is one who is being disciplined by a Legalistic Disciple-Maker under a legalistic system. Legalism in discipleship victimizes the disciple and produces identifying marks that are inconsistent with marks of Christ's disciples. Ultimately, the

⁷³ Rodney Cooper, *Shoulder to Shoulder*, 111.

⁷⁴ Ronald M. Enroth, *Churches that Abuse*, 31.

⁷⁵ Kathleen Y. Ritter, & Craig W. O'Neill, *Righteous Religion*, 124.

⁷⁶ Stephen Arterburn & Jack Felton, *Toxic Faith*, 180.

⁷⁷ Marc A. Dupont, *Toxic Churches*, 140.

Legalistic Disciple tends to focus on himself instead of God.⁷⁸ God is a distant God⁷⁹ who cannot be approached easily and the disciple views the disciple-maker as the intermediary of God. Johnson and Vanvonderen add the following to this distorted image of God that the Legalistic Disciple has.⁸⁰

- A God who is never satisfied, who keeps setting higher and higher goals and is eager to let you find out how much you've missed the mark.
- A mean, vindictive God, who is waiting for us to make a mistake. Then He is able to do what he would rather do anyway, which is to point out all our failures, or to punish and humiliate.
- An apathetic God who watches when people are hurt and abused, but does nothing to help because it would mean having to challenge an authority figure or structure.
- A God who is asleep, and doesn't even notice when people are hurt and abused.
- A God who is awake, close, and who sees and cares, but is powerless to help when people are hurt and abused.
- A God who is a kind of fickle baby. His mood can be manipulated by our slightest mistakes.
- The "utterly holy" God. He is like a spiritual burglar alarm, ready to go off anytime you think about sin. One man told of a Bible teacher who drilled into him the idea that the Holy Spirit "flees to the farthest corner of the universe whenever you commit the slightest sin, because you've broken His heart."

A mark of a Legalistic Disciple is an unworthy self-opinion that hinders open access to God. Dupont puts it this way:

When our primary emphasis is on earning things from God, we tend to be reluctant in worshiping God and seeking Him. After all, why should we dare to think we can approach Him when we know what terrible sinners we are. In fact, many of us Christians are filled with pride and other issues that can put up barriers between us and the Lord. But any time we fall back into the system of the law and trying to live perfectly in order to deserve God's love, we are doomed. Paul called the Christians in the early church of Galatia "foolish" because they had been seduced by this very

⁷⁸ Marc A. Dupont, *Toxic Churches*, 119.

⁷⁹ Marc A. Dupont, *Toxic Churches*, 120.

⁸⁰ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 42.

deception.⁸¹

The Legalistic Disciple's spiritual discernment of God's Word and of the difference between the voice of the Holy Spirit and the voice of Satan is damaged.

Johnson and Vanvonderen state that Legalistic disciples

have little or no capacity to discern God's Word themselves. Their view of Scripture is that of a book of rules, designed to cause behaviors that are pleasing to God, or designed to elicit a desired response from God. In other words, for them, the Bible is not a book that guides us into character transformation so we can be transformed into the likeness of Christ; it is a book about "techniques" for performing right so that we can get corresponding blessing out of God. Spirituality is replaced by manipulation.⁸²

Dupont adds that "Over a period of time people caught up in legalism cannot distinguish between the convicting voice of the Holy Spirit and the condemnation of Satan who wants to destroy us."⁸³

Another mark of the Legalistic Disciple is that he has an unhealthy obedience to the disciple-maker. This is obedience to instructions that are not screened through the Word of God or prayerful discernment. Chrnalogar⁸⁴ says he obeys the disciple-maker even when his heart tells him not to do so unless the instruction is blatantly against the Word of God because he feels disobeying the disciple-maker's non-moral Biblical instruction is sin. Dupont⁸⁵ adds that the disciple's obedience ensures that he has no privacy in non-Moral or non-Biblical matters such as finances, marriage bed, etc.

Another mark of the Legalistic Disciple is that he is burdened with

⁸¹ Marc A. Dupont, *Toxic Churches*, 120.

⁸² David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 82.

⁸³ Marc A. Dupont, *Toxic Churches*, 121.

⁸⁴ Mary Alice Chrnalogar, *Twisted Scriptures*, 52, 48.

⁸⁵ Marc A. Dupont, *Toxic Churches*, 135.

unrighteousness or insufficient striving for an impossible righteousness. Johnson and Vanvonderen put it this way: “It is important to see that, once again, despite their ceaseless efforts, the weariness only grows. Trying hard only makes things worse. The truth is that this type of false spirituality offers a god who does not lift burdens, and who places upon people burdens that are worse.”⁸⁶

Another mark of the Legalistic Disciple is delusion. “Delusion is one of the main components in the learned powerlessness of the victim. More serious than denial, different than repression, it is a warp in the thinking process that filters out or twists information coming in from the outside. It is probably the most significant factor in keeping the victim trapped in the abusive system.”⁸⁷

Another mark of the Legalistic Disciple is an unworthy opinion of himself in his Christian life arising not out of the unworthiness that one feels in the awesome presence of God but more out of “guilt, judgment or condemnation, and confusion about their worth and standing as a Christian”⁸⁸ imposed by a legalistic system. According to Johnson and Vanvonderen,⁸⁹ this makes people weary and depressed and leads to a distorted Christian self-identity.

Elements of Legalistic Discipleship

Spiritual Abuse

Legalistic Discipleship is spiritual abuse in that “Spiritual abuse can occur when a

⁸⁶ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 32.

⁸⁷ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 189.

⁸⁸ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 22.

⁸⁹ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 31, 44.

leader uses his or her spiritual position to control or dominate another person”⁹⁰ or “when spirituality is used to make others live up to a ‘spiritual standard.’ This promotes external ‘spiritual performance,’ also without regard to an individual’s actual well-being, or is used as a means of ‘proving’ a person’s spirituality.”⁹¹ Legalism is at the root of Spiritual Abuse because “Whenever we give others the message that their relationship with God depends on something other than God’s love and grace—or that God’s love and grace need to be earned in some way—we are perpetrating spiritual abuse.”⁹² Holding oneself or others to a high standard of moral or non-moral principles is not necessarily abuse until that standard becomes the gateway to accessing God or a measure of one’s sense of spirituality. Johnson and Vanvonderen explain that “It is not abusive to hold to certain standards of group conduct (like style of dress). It becomes abusive when others are spiritually degraded or shamed because they do not maintain the same convictions.”⁹³

Control

An element of Legalistic Discipleship is control. Since legalism is inherently rule-based control is required for observance of those rules. Legalistic Discipleship employs several things to control the disciple. According to Enroth,⁹⁴ these include guilt, fear, intimidation, isolation, manipulation of rewards and punishments, fake identification with the disciple’s interests, and twisting of meanings of certain Biblical concepts that will facilitate control. Since it is impossible to observe all the man-made rules that the

⁹⁰ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 20.

⁹¹ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 21.

⁹² Jeff VanVonderen, Dale Ryan & Juanita Ryan, *Soul Repair*, 22.

⁹³ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 24.

⁹⁴ Ronald M. Enroth, *Churches that Abuse*, 103.

disciple has been taught the result is guilt. The Legalistic Disciple-Maker uses guilt arising out of this inability to meet the standard to control the disciple.⁹⁵

Fear is one of the arsenals of the Legalistic Disciple-Maker that he uses to control the disciple. Having taught the disciple man-made rules to be observed he inculcates in the disciple a “fear of not measuring up, fear of losing out with God if one leaves the group, and fear of spiritual failure.”⁹⁶

The disciple runs the risk of isolating himself from his disciple-maker if he questions his motives and methods. Dupont⁹⁷ explains that the isolation makes the disciple’s understanding fuzzy because of guilt, manipulation, and shame. In order to prevent the disciple from seeing the falsity and errors in the Legalistic Disciple-Maker’s methods, motives, or theology he influences the disciple to isolate himself from others. According to Dupont,⁹⁸ the disciple is made to shut himself in and out of exposure to the ideas of others who may have correct theology that will expose the abusive theology of the Legalistic Disciple-Maker. The Legalistic Disciple-Maker, according to MacDonald,

manipulates rewards, punishments, and experiences that result in the systematic severing of members and their past support systems. These include their own powers of independent and rational thinking, their ability to test, define, and evaluate, as well as their ability to freely interact with others about their experiences. These internal support systems are replaced with exterior support systems over which the leaders have considerable control. In addition, emotional support systems are severely controlled and curtailed.⁹⁹

⁹⁵ Ken Blue, *Healing Spiritual Abuse*, 55.

⁹⁶ Ronald M. Enroth, *Churches that Abuse*, 105.

⁹⁷ Marc A. Dupont, *Toxic Churches*, 28.

⁹⁸ Marc A. Dupont, *Toxic Churches*, 130.

⁹⁹ Jerry Paul MacDonald, "Reject the Wicked Man—Coercive Persuasion and Deviance Production: A Study of Conflict Management." *Cultic Studies Journal* 5, no. 1 (January 1, 1988): 59-121. (Electronic Reprint – Accessed June 9, 2010).

According to Chrnalogar¹⁰⁰ the Legalistic Disciple-Maker fakes identification with the interests of the disciple in order to gain access to control the disciple in not only religious matters but in non-moral and non-Biblical matters such as whom to marry, what job to take, where to live and so on.

The Legalistic Disciple-Maker twists meanings of certain Biblical concepts to enable him to use them to control the disciple. Chrnalogar says, for example, that the Legalistic Disciple-Maker

teaches new meanings from such words as obey, submit, die to self, and brokenness. Their meanings are altered from the true Biblical understanding of these concepts. Abusive disciplers expand the meanings beyond what the Bible teaches, to imply that anytime you don't want to accept the advice of a leader, you are likely not sufficiently obedient, submissive, broken, or dying to self.¹⁰¹

Another concept that is twisted is sin. "In abusive discipleships, sin is expanded to mean almost anything that the leaders don't like (e.g., challenging leaders' actions, not obeying leaders' advice, disagreeing with leaders, questioning leaders, or openly criticizing leaders)."¹⁰²

Man-made Rules

As stated earlier, Legalistic Discipleship is based on legalism which is fueled by man-made rules and distortion of Bible rules and concepts. Such "rules are distortions of God's intent and leave Him out of the relationship."¹⁰³ Legalistic Discipleship "offers believers only a limited image of God and translates faith into a rigid set of rules and

¹⁰⁰ Mary Alice Chrnalogar, *Twisted Scriptures*, 10.

¹⁰¹ Mary Alice Chrnalogar, *Twisted Scriptures*, 11.

¹⁰² Mary Alice Chrnalogar, *Twisted Scriptures*, 12.

¹⁰³ Stephen Arterburn & Jack Felton, *Toxic Faith*, 182.

responsibilities intended to please this rigorous, salvation-dealing deity.”¹⁰⁴ Legalistic Discipleship is what Blue calls a spiritually abusive system, which was perpetrated by the first century Pharisees and the twenty-first century Pharisees. He observes that:

Pharisees then and now are able to load us down with our sins because of the way they define sins—or should we say the way they list sins. Spiritually abusive systems define sin as external behaviors. These behaviors are then written in lists. In some circles these lists might define proper versus improper dress and manners. In other circles the lists may focus on spiritual disciplines, attitudes and speech.¹⁰⁵

Enroth¹⁰⁶ gives other examples of the list of sins including dress code, dietary code on pork, shellfish, Oreo cookies containing lard, alcohol, and interracial dating. Johnson & Vanvonderen¹⁰⁷ add that these rules are a means of controlling the disciple from the outside in. Sometimes the rules are presented by the Legalistic Disciple-Maker in the form of advice with the implicit understanding that the advice is to be heeded to. Chrnalogar explains that

In coercive discipleships, there is pressure to routinely accept advice. Frequently, in abusive discipleships, getting “advice” is excessively encouraged. Certain kinds of advice may not be refused without painful repercussions. These repercussions may be punishments by the leaders, although more often it is in the form of self-induced guilt. If you decline to accept advice and are punished or made to feel guilty, it is no longer advice—it is an order or a command.¹⁰⁸

Inducement to formulate rules is Satanic according to Dupont, who states that “Legalistic religious control is a subtle demonic attempt to rob us of being led by the Spirit and of responding to life's choices, not just out of discipline but out of the joy of

¹⁰⁴ Kathleen Y. Ritter, & Craig W. O'Neill, *Righteous Religion*, 178.

¹⁰⁵ Ken Blue, *Healing Spiritual Abuse*, 61.

¹⁰⁶ Ronald M. Enroth, *Churches that Abuse*, 39.

¹⁰⁷ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 67.

¹⁰⁸ Mary Alice Chrnalogar, *Twisted Scriptures*, 73.

responding to the Holy Spirit.”¹⁰⁹ Part of this desire to formulate rules according to Adams is man’s reliance upon himself instead of God. He notes that “Self-help advocates, in common with humanists, stress what man must do for himself. They are legalistic, moralistic, and, if biblically oriented at all inclined to emphasize obedience to scriptural commands. Their assumption is that man can obey in his own strength.”¹¹⁰ C.S. Lewis believes that it is man’s desire to instruct that causes man to formulate rules. He states that “Really great moral teachers never do introduce new moralities: it is quacks and cranks who do that. As Dr. Johnson said, ‘People need to be reminded more often than they need to be instructed.’ The real job of every moral teacher is to keep on bringing us back, time after time, to the old simple principles which we are all so anxious not to see.”¹¹¹

The Legalistic Disciple-Maker takes upon himself the responsibility of formulating rules whose observance will certify the disciple as maturing or matured. Dupont states that they formulate rules out of gray areas in the Bible. “A gray area would be something that is not spelled out completely as righteous or sinful in the Bible—areas such as whether Christians ought to drink wine, or use birth control, or watch movies, or listen to secular music, etc.”¹¹² Chrnalogar calls this attempt to formulate rules out of gray areas as twisting scripture when she says, “The Bible doesn’t give us the right to lay on restrictions in order to make someone do good. The idea that we must force our disciples to meet our standards, or reject them for their immaturity or weaknesses, comes

¹⁰⁹ Marc A. Dupont, *Toxic Churches*, 119.

¹¹⁰ Jay E. Adams, *How to Help People Change: The Four-Step Biblical Process* (Grand Rapids, MI: Zondervan, 1986), 41.

¹¹¹ C.S. Lewis, *Mere Christianity* (New York: HarperCollins Publishers, 2001), 82.

¹¹² Marc A. Dupont, *Toxic Churches*, 118.

from twisted scriptures.”¹¹³ Rules come about also because people want detailed directions on how to live. According to Lane, “We look for directions about relationships, church life, sex, finances, marriage, happiness, parenting, and so on. We mistakenly think that if we have clear directions we will be all right. But we keep getting lost!”¹¹⁴ Then he points out why such quests for directions is futile when he says,

The Bible is a “big picture” book. It introduces us to God, defines our identity, lays out the meaning and purpose of life, and shows us where to find help for the one disease that infects us all—sin. If you try to reduce the Bible to a set of directions, not only will you miss its overall wisdom, you will not make sense of the directions. They only make sense in the context of the whole story.¹¹⁵

The Legalistic Disciple-Maker justifies his rule-making thinking that obedience to a list of rules is fundamental to a thriving relationship with God. So disciples “cooperate with this abusive regime because they are told that it is the way to please God and gain his favor. Tragically, this kind of conscientious rule-keeping actually takes us away from God.”¹¹⁶ C.S. Lewis also debunks this error when he says, “We might think that God wanted simply obedience to a set of rules; whereas He really wants people of a particular sort.”¹¹⁷ Though the Legalistic Disciple-Maker may be good-intentioned in trying to grow the disciple he is growing the disciple in the wrong way. C.S. Lewis adds that “But the truth is that right actions done for the wrong reason do not help to build the internal quality or character called a ‘virtue’, and it is this quality or character that really

¹¹³ Mary Alice Chrnalogar, *Twisted Scriptures*, 75.

¹¹⁴ Timothy S. Lane, Paul David Tripp, *How People Change*, 79.

¹¹⁵ Timothy S. Lane, Paul David Tripp, *How People Change*, 80.

¹¹⁶ Ken Blue, *Healing Spiritual Abuse*, 44.

¹¹⁷ C.S. Lewis, *Mere Christianity*, 80.

matters.”¹¹⁸ Blue notes that the effect of the rules are damaging on the disciple when he says “these burdens are laws and regulations that appear to be spiritual but actually paralyze spiritual growth.”¹¹⁹ The consequence is that the disciple is actually growing legalistically. So, the Legalistic Disciple “begins to believe it is possible to reduce the inner sinful state by reducing certain external behaviors. In other words, the focus is on the manifestation of sin (the list) and not on the inner state of being.”¹²⁰

Spiritual Labeling

Certain Legalistic Disciple-Makers use spiritual labeling as a means of segregating the disciple from other people who might provide a positive influence. The Legalistic Disciple-Maker informally labels himself as spiritual, possessing special connection to God, and possessing special insight into spiritual matters and into the Word of God. Arterburn and Felton say that Legalistic Disciple-Makers are “at war with the world to protect their terrain and establish themselves as godly persons who can’t be compared to other persons of faith.”¹²¹

Anyone that the Legalistic Disciple-Maker views as a threat to his control and authority over the disciple is quickly labeled as demonic, unspiritual, or unworthy. “Labeling attempts to dehumanize persons so that dismissing them or their opinions is much easier.”¹²² Labeling succeeds in establishing prejudices against any potential positive influencer whose interaction with the disciple could erode the Legalistic Disciple-Maker’s influence. This is done especially when the disciple has a close relation

¹¹⁸ C.S. Lewis, *Mere Christianity*, 80.

¹¹⁹ Ken Blue, *Healing Spiritual Abuse*, 19.

¹²⁰ Ken Blue, *Healing Spiritual Abuse*, 62.

¹²¹ Stephen Arterburn & Jack Felton, *Toxic Faith*, 173.

¹²² Stephen Arterburn & Jack Felton, *Toxic Faith*, 185.

with the potential positive influencer. Arterburn and Felton explain that, “Because it is difficult to rally against rational-thinking people who have distinctly different views, labels must be used to polarize the opponents and energize the followers to fight against those opponents.”¹²³ Another effect of labeling is that it allows the Legalistic Disciple-Maker monopoly over what he considers as truth that must be accepted by the disciple and that truth cannot be brought into question by another person because that person has been labeled and so he has no credibility in the sight of the disciple. Arterburn and Felton put it this way: “Labeling allows religious addicts to define truth. Uphold that truth as defined, and destroy anyone who would dare to question that truth.”¹²⁴

Shaming

Legalistic Discipleship is a one-way shame-based relationship. A one-way shaming relationship is “where most of the shaming is done by the more powerful person to a less powerful one.”¹²⁵ The Legalistic Disciple-Maker is in this case the more powerful partner to the Legalistic Disciple in a legalistic discipleship relationship. Legalistic Disciple-Makers “watch for and are quick to point out mistakes, using each blunder (real or imagined) to prove their ‘superiority.’”¹²⁶ Though the Legalistic Disciple-Maker may come across as loving the disciple he shows contempt and disdain for the disciple. “They [the Legalistic Disciple-Makers] attack the independence of their partners [the Legalistic Disciples] by casting doubt on the partner’s intelligence, common sense, and sanity. They actively seek to lower the other person by emphasizing

¹²³ Stephen Arterburn & Jack Felton, *Toxic Faith*, 188.

¹²⁴ Stephen Arterburn & Jack Felton, *Toxic Faith*, 188.

¹²⁵ Ronald Potter-Efron, Patricia Potter-Efron, *Letting Go of Shame: Understanding How Shame Affects Your Life* (Center City, MN: Hazeldon Information and Educational Services, 1989), 87.

¹²⁶ Ronald Potter-Efron, Patricia Potter-Efron, *Letting Go of Shame*, 87.

shortcomings.”¹²⁷ Their motivation for doing this, according to Potter-Efron and Potter-Efron, is to elevate themselves by debasing the disciple and in the process maintaining or increasing their control over the disciple.

“Shame ... is a destructive signal about you and your worth. It is the belief or mindset about yourself—that you are bad, defective or worthless as a person.”¹²⁸ Though the disciple may be spiritually mature when judged by independent standards the Legalistic Disciple-Maker uses shaming as a mechanism to show the disciple that he is incompetent through criticism of and placing of impossible spiritual demands on the disciple. Johnson and Vanvonderen refer to part of this shaming process as “Out-Loud Shaming”, which they define as follows: “This is the ‘shame on you’ that comes from name calling, belittling, put-downs, comparing one person to another or asking, ‘What’s wrong with you?’ It is any message communicated out loud that says, ‘Something is wrong with you.’”¹²⁹

Potter-Efron and Potter-Efron itemize the symptoms of shame which are applicable to the shaming of Legalistic Disciples:

- We have had trouble looking at the shamer,
- We feel very small, weak, exposed, and vulnerable in this person’s presence,
- The longer we stay in the relationship, the worse we feel about ourselves, and
- We feel we are too damaged and unlovable to deserve respect. Self-shaming thoughts add to our shame until we feel worthless and less than human.¹³⁰

Another set of symptoms according to Johnson and Vanvonderen follows:

¹²⁷ Ronald Potter-Efron, Patricia Potter-Efron, *Letting Go of Shame*, 88.

¹²⁸ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 55.

¹²⁹ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 56.

¹³⁰ Ronald Potter-Efron, Patricia Potter-Efron, *Letting Go of Shame*, 89.

- People who have misused their spiritual power have disrespected or beaten down your boundaries.
- They have shamed you out of your “no,” clouded your will and intruded into your life with religious agendas.
- They have violated your spirituality by playing “Holy Spirit.”
- Having an opinion has come to equal lack of submissiveness.
- Having a right to not be abused is selfish.
- You may have difficulty with personal responsibility.¹³¹

Here are some elements of shaming in Legalistic Discipleship derived from Johnson and Vanvonderen:¹³²

There is a focus on performance: “How people act is more important than who they are or what is happening to them on the inside. Love and acceptance are earned by doing or not doing certain things. Living up to the standard is what earns acceptance, the result of which is acceptance of behaviors, not people.”

There is manipulation: “Relationships and behaviors are manipulated by very powerful unspoken rules. These rules are seldom, if ever, said out loud. In fact, when spoken out loud many of them sound ridiculous.”

There is some type of idolatry: “The ‘god’ served by the shame-based relationship system is an impossible-to-please judge, obsessing on people's behaviors from a distance, whose mood is dependent on them. It is a god invented to enforce the performance standard and to keep the system intact. This is a false god, or idol.”

The relationship is based on fault and blame: “Since performance has so much power in these systems, much is brought to bear in order to control it. Reaction is swift and furious toward the one who fails to perform the way the system deems fit.”

The Legalistic Disciple has to operate in obscured reality: They “have to deny any

¹³¹ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 47.

¹³² David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 56-59.

thought, opinion or feeling that is different than those of people in authority. Anything that has the potential to shame those in authority is ignored or denied.” The shaming is one-way instead of mutual.

Redemptive Discipleship

The section on Discipleship has given the definition of Discipleship in general. Unlike Legalistic Discipleship which is formulated around legalism and emphasizes a human disciple-maker, Redemptive Discipleship revolves around grace of our Lord Jesus Christ and his redemptive mission to earth, and hence Jesus is the ultimate disciple-maker. An explanation of grace given by John MacArthur shows how this study sees the role of grace in Redemptive Discipleship:

This is the key to grace: it is God working in us to secure our working for Him (Phil. 2:13). Grace first transforms the heart and thus makes the believer wholly willing to trust and obey. Grace then conveys upon us both the desire and the strength to fulfill God's good pleasure. Far more than mere pardon, grace also insures our obedience, gives us a true love for God, and transforms our lives in every sense. Ultimately grace totally conforms us to the image of Christ (Rom. 8:29). Even now, grace is doing what the law could not do: it is fulfilling the righteous requirement of the law in us (Rom. 8:3-4).¹³³

Alice Fryling's definition of a disciple expands upon the redemptive mission of Christ as this study sees in Redemptive Discipleship when she says, "A disciple is a student or follower of Jesus. A disciple has decided to submit to at least one other person under appropriate conditions in order to become like that person as that person follows Christ. Because character develops in community, the disciple's intention is to go deeper

¹³³ Don Kistler, *Trust and Obey*, 57-58.

with God and to be shaped into the image of Christ.”¹³⁴ Jesus is the disciple-maker and so he is the one who looks for the disciple and cultivates the disciple. Alice Fryling puts it this way: “One of the things that Scripture makes very clear is that God too is determined to find us. When he finds us, he seldom chides us for running away. He never accuses us for being afraid. He accepts us where we are. And he replaces our fear with a vision of what we can be.”¹³⁵

In Redemptive Discipleship the human disciple-maker is just an agent of Christ who points the disciple to Christ. He tells the disciple “Rearrange your life around the practices of Jesus. Live your life as though Jesus were living it.”¹³⁶ George Barna suggests a purpose for discipleship which is consistent with the purpose of Redemptive Discipleship. He states that “All God wants to do is transform our hearts from focusing on self and the world to focusing exclusively on Him.”¹³⁷

Redemptive Discipleship exemplifies Jesus’ search for and cultivation of sinners into new people. For example, Jesus “invited himself to Zaccheus’s home for lunch. He saw Zaccheus not as a hated tax collector but as a host with the potential to be a disciple.”¹³⁸ According to Fryling, Jesus actively looked out for others in order to disciple them. “He actively sought out those he chose to love. He didn’t sit in a carpenter shop with a welcome sign on the door. He looked for his disciples in trees and fishing

¹³⁴ Bill Hull, *The Complete Book of Discipleship*, 68.

¹³⁵ Alice Fryling, *The Disciple-Maker’s Handbook*, 25.

¹³⁶ Bill Hull, *The Disciple-Making Pastor*, 95.

¹³⁷ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO: WaterBrook Press, 2001), 30.

¹³⁸ Alice Fryling, *The Disciple-Maker’s Handbook*, 25.

boats and other ordinary places. Then he intentionally helped them become new people, the people he envisioned them to be.”¹³⁹

Transformational Growth

As stated earlier, *Transformation* is a change in form, nature, and constitution which may be retrogressive or progressive. “Transformation is a universal and generic process of structural change that occurs in every context of nature and human life whenever, as Loder defines it, ‘within a given frame of reference or experience, hidden orders of coherence and meaning emerge to replace or alter the axioms of the given frame and reorder its elements accordingly.’”¹⁴⁰ *Transformational Growth* is a progressive change in form, nature, and constitution of the object of transformation. It is a progressive structural change to the frame of reference, worldview, orders of coherence and meaning.

Transformation is central to Redemptive Discipleship because of its role in molding a person into Christ-likeness as explained by Robert Martin. He says, “Transformation is at the heart of the matter, according to Loder, because the replacement of the ego as its own ground by a reorientation and openness to the Source of all Being requires changes, not only incrementally in various aspects and characteristics of our lives, but most importantly, it involves a systematic reconstruction of identity in Christ.”¹⁴¹ Unlike Legalistic Discipleship where growing as a disciple is imposed, in Redemptive Discipleship transformation is cultivated. Robert Martin puts it this way: “Transformations cannot be predicted or controlled. ... Transformations refer to the

¹³⁹ Alice Fryling, *The Disciple-Maker's Handbook*, 25.

¹⁴⁰ Robert Martin, *Redemptive Transformation in Practical Theology*, 140-141.

¹⁴¹ Dana R. Wright & John D. Kuentzel, *Redemptive Transformation in Practical Theology*, 142.

spontaneous emergence of a hidden order within a system that reconstitutes it. Because the new order arises within the system, transformation cannot be imposed upon one by another.”¹⁴²

The task in Redemptive Discipleship is to help the disciple “to prepare for, to recognize, and to follow the movement of the Spirit not primarily through moralistic injunctions or admonitions to work and strive harder. Rather, as we orient our lives incarnationally – by allowing the Spirit to fill and lead us – our own lives will issue forth a call to others to respond faithfully to the spirit in their lives.”¹⁴³ In other words, a list of do’s and don’ts shoved down the disciple’s throat is not the goal and does not produce transformational growth. Modeling a Christ-centered life will show the disciple what the ideal Christian life is like. As stated earlier the purpose of Redemptive Discipleship is to point the disciple to Christ and let Christ do the disciple-making and in so doing the disciple is transformed. So, “Transformation is a means to a more important end: conformity to Christ. ... The mutual indwelling of Holy Spirit and human spirit is the true goal; transformation is the process whereby that indwelling is intensified and raised to new levels.”¹⁴⁴ When Transformation is viewed this way then Transformational Growth “is fundamentally a sacramental process of indwelling ever more deeply and manifesting ever more fully the divine life.”¹⁴⁵

The result of Transformational Growth in Redemptive Discipleship is that the disciple becomes more like Jesus with the following characteristics specified by Bill

¹⁴² Dana R. Wright & John D. Kuentzel, *Redemptive Transformation in Practical Theology*, 149.

¹⁴³ Dana R. Wright & John D. Kuentzel, *Redemptive Transformation in Practical Theology*, 151.

¹⁴⁴ Dana R. Wright & John D. Kuentzel, *Redemptive Transformation in Practical Theology*, 149.

¹⁴⁵ Dana R. Wright & John D. Kuentzel, *Redemptive Transformation in Practical Theology*, 150.

Hull:¹⁴⁶

1. Transformed Mind: Believe What Jesus Believed
2. Transformed Character: live the Way Jesus Lived
3. Transformed Relationships: Love as Jesus Loved
4. Transformed Habits: Train as Jesus Trained
5. Transformed Service: Minister as Jesus Ministered
6. Transformed Influence: Lead the Way Jesus Led

Antinomianism

Though it is solidly based on the redeeming grace of our Lord Jesus Christ Redemptive Discipleship does not foster antinomianism. “The term ‘Antinomian’ was coined by Martin Luther from the Greek word meaning ‘against law.’ He used it of those who thought that with the coming of the Christian gospel, God's law could now be safely relegated to oblivion.”¹⁴⁷ Richard Alderson expands on this definition when he says “All modern works of reference, both Christian and secular, agree in defining Antinomianism as the view that the Moral Law (the 10 Commandments) is not binding on Christians as a rule of life. In the words of one of its modern spokesmen, Professor Sperry Chafer, who espouses this position: ‘No Christian is under the law as a rule of life.’”¹⁴⁸

According to John MacArthur¹⁴⁹ Antinomianism considers grace and law as mutually exclusive. This type of thinking is based on the wrong understanding of justification and sanctification. Jonathan Gerstner says that Antinomianism “is the ideology that says a person may be right with God through faith which does not

¹⁴⁶ Bill Hull, *The Complete Book of Discipleship*, 130.

¹⁴⁷ Richard Alderson, *No Holiness, No Heaven! Antinomianism Today* (Carlisle, PA: The Banner of Truth Trust, 1986), 16.

¹⁴⁸ Richard Alderson, *No Holiness, No Heaven*, 19.

¹⁴⁹ Don Kistler, *Trust and Obey*, 57.

transform one's life and produce good works.”¹⁵⁰ Richard Alderson condemns this mistaken ideology when he says of the Antinomians that, “They have succumbed to the carnal reasoning described by Theodore Beza as ‘the Devil’s logic’. ‘If you are justified by faith alone, you may live as you please. You have a place reserved in heaven, so sin to your heart’s content!’”¹⁵¹ Richard Alderson uses this illustration to explain the antinomian belief: “Some argued that, as mud cannot damage gold, so sin could not stain their essential nature. They were therefore free to sin without any scruple.”¹⁵² Jonathan Gerstner narrates another illustration given by Dr. D. James Kennedy of the pig as an Antinomian and the cat as a non-Antinomian. He says, “If a cat falls in the mud, she immediately begins to clean herself off. If a pig falls in the mud, he gladly wallows in it, having found his own element. Antinomianism is the heresy of the justified pig.”¹⁵³

There are several attitudes that Antinomians take concerning their position. According to John MacArthur an attitude of Antinomians is that “Grace is seen as a grand permissiveness, contrasting with the uncompromising moral standard of the law.”¹⁵⁴ Another attitude of the Antinomians is given by Richard Alderson who talks about the mistaken unification of justification and sanctification when he says that “some Antinomians flatly deny this whole biblical concept of growth. On their view (which again confuses justification with sanctification), a Christian is totally sanctified at conversion and so he is neither more nor less holy from that moment to the moment of

¹⁵⁰ Don Kistler, *Trust and Obey*, 120.

¹⁵¹ Richard Alderson, *No Holiness, No Heaven*, 2.

¹⁵² Richard Alderson, *No Holiness, No Heaven*, 10.

¹⁵³ Don Kistler, *Trust and Obey*, 140.

¹⁵⁴ Don Kistler, *Trust and Obey*, 56.

his death.”¹⁵⁵ Jonathan Gerstner suggests another attitude is that they are dismissive of sin in a person’s life after justification. He says, “According to this false teaching, because Christ has fully paid our debt we must do nothing. ‘All my debt is paid.’ These antinomians end that sentence with a period rather than a semicolon. In the most extreme case, one is forbidden even to confess one’s sins, since Christ already paid them all!”¹⁵⁶

Richard Alderson corroborates this point when he says some Antinomians

think that justification by faith releases the Christian from the demands of the Moral Law. Others have asserted that since, in justification, God forgives all the believer’s sins – past, present and future – sin is no longer a problem of any kind for the Christian. God, we are told, regards the believer as sinless. He is therefore free from all moral obligation expressed in terms of law.¹⁵⁷

Antinomianism is debunked by properly understanding the implications of grace, justification, and sanctification. John MacArthur explains the implications of grace when he says that, “It is crucial to understand that in terms of moral standards, grace does not permit what the law prohibits. ‘Grace’ never signifies the lowering of God’s moral demands. The word *grace* in scripture signifies a lot of things, but licentiousness is not one of them.”¹⁵⁸

Justification must produce sanctification. The two are inextricably linked. Only the unjustified would see the appeal of antinomianism. Richard Alderson puts it this way: “Justification of necessity entails sanctification. In the words of the saintly Robert Murray McCheyne, ‘If Christ justifies you, He will sanctify you! He will not save you

¹⁵⁵ Richard Alderson, *No Holiness, No Heaven*, 70.

¹⁵⁶ Don Kistler, *Trust and Obey*, 148-149.

¹⁵⁷ Richard Alderson, *No Holiness, No Heaven*, 5-6.

¹⁵⁸ Don Kistler, *Trust and Obey*, 57.

and leave you in your sins.’ Bishop Ryle puts it yet more succinctly: ‘No holiness, no heaven!’”¹⁵⁹ Redemptive Discipleship as a process that aids a disciple to become more like Christ is, therefore, part of the sanctification of the believer and sin cannot be dismissed as an issue to deal with as Antinomians would do. Richard Alderson says this in part when he says at justification “Christians are now married to Christ. This glorious union brings forth the fruit of righteousness. It produces in the believer that likeness to Christ which is the essence of holiness. From this it is evident that justification and sanctification, though distinct, are indivisible in practice. In the justified man the process of sanctification has of necessity already begun.”¹⁶⁰ Obedience to God’s laws must come naturally as a result of this justification. Greg Bahnsen puts it this way: “Since the Fall, it has always been unlawful to use the law of God in hopes of establishing one’s own personal merit and justification, in contrast or complement to salvation by way of promise and faith; commitment to obedience is but the lifestyle of faith, a token of gratitude for God’s redeeming grace.”¹⁶¹ Obedience to God’s Law is implicit in the acceptance by the justified that Jesus is his Lord. This leads John MacArthur to say that, “So the person who claims to accept Jesus as Savior while persisting to refuse His lordship has actually spurned the true Christ and therefore is no Christian.”¹⁶² Jonathan Gerstner explains this inextricable interaction between Justification and Sanctification when he uses his father’s formula to show that faith in God produces not just Justification but it must also produce works as stated below:

¹⁵⁹ Richard Alderson, *No Holiness, No Heaven*, 3.

¹⁶⁰ Richard Alderson, *No Holiness, No Heaven*, 5.

¹⁶¹ Greg L. Bahnsen, *By this Standard: The Authority of God’s Law Today* (Tyler, TX: Institute for Christian Economics, 1985), 345.

¹⁶² Don Kistler, *Trust and Obey*, 49.

Faith → Justification + Works

A sinful person is made right in God's eyes only through faith. Passively he receives redemption by trusting that Christ has purchased this redemption for him. But that trust itself is born only by the Spirit of God opening the heart to believe, and that new heart given by the Spirit leads us instantaneously onward to seek to do works of gratitude in order to bring glory to the Lord who redeemed us.¹⁶³

Marks of a Redemptive Disciple-Maker

Open Environment

The Redemptive Disciple-Maker thrives in an open environment because he fosters transformational growth in the disciple. An open environment according to Rodney Cooper¹⁶⁴ is transformational as opposed to a closed environment which is conforming. Rodney Cooper gives the attributes of an open environment which are applicable to the environment that the Redemptive Disciple-Maker operates in. According to Cooper such environment is “empowered by rules” instead of being bound by rigid rules, “focuses on redemptive solutions” instead of seeking punishment for wrongdoing, and substance as opposed to appearances is emphasized. The Redemptive Disciple-Maker provides a comfortable environment for the disciple that is safe and trusting rather than an environment that is “tense, tight, defensive.” He is “spontaneous, acceptable, caring” in his relationship with the disciple.

As part of an open environment the Redemptive Disciple-Maker facilitates open communication with the disciple. According to Rodney Cooper such open communication involves “no untouchable areas, free and wide-ranging discussions.” As

¹⁶³ Don Kistler, *Trust and Obey*, 123.

¹⁶⁴ Rodney Cooper, *Shoulder to Shoulder*, 114-115.

opposed to closed communication which Arterburn and Felton describe as top-down from the disciple-maker to the disciple, open communication is both top-down and bottom-up and both inside-out and outside-in. They state further that “Open communication is a valuing process where people are heard and feel heard. They are treated as equals.”¹⁶⁵

Redemptive Discipleship Attitude

The attitudes of the Redemptive Disciple-Maker are important in fostering transformational growth in the disciple. The overriding attitude is one of identification with the disciple as stated by Alice Fryling:

Our attitudes, furthermore, make a large difference. To borrow from an old expression, discipling is a situation where one beggar tells another beggar where to find food. If you do not look down, your friend will not need to look up. If you do not seek to be admired, your friend will not need to revere. If you share your own needs and weaknesses, your friend will be freer to share his.¹⁶⁶

Several other attitudes of the Redemptive Disciple-Maker for fostering transformational growth in the disciple follow.

Friendship

The Redemptive Disciple-Maker has to become genuine friends with the disciple so that the disciple can depend on him for his growth needs. Alice Fryling says, “The very first step in making a disciple is to reach out and care for a friend.”¹⁶⁷ She continues that the attitude is “to share our lives with our friends in such a way that they will be

¹⁶⁵ Stephen Arterburn & Jack Felton, *Toxic Faith*, 182.

¹⁶⁶ Alice Fryling, *The Disciple-Maker's Handbook*, 63.

¹⁶⁷ Alice Fryling, *The Disciple-Maker's Handbook*, 72.

drawn to love Jesus as Lord.”¹⁶⁸ Keith Phillips expands on this attitude saying:

Your disciple is a friend, not a spiritual project. Listen to his hurts and comfort him in sorrow. Adopt his interests, concerns and joys as your own. Be sincerely interested in people and events which affect him. If you serve your disciple joyfully, he will know you love him, and will respect you and seek your leadership. Paul said, “And I will most gladly spend and be expended for your souls . . .” (2 Corinthians 12:15). Sacrificial love will inspire your disciple toward the mark of becoming “perfect and complete, lacking in nothing” (James 1:4).¹⁶⁹

Acceptance

The Redemptive Disciple-Maker has to be accepting of the disciple even when they make mistakes or retrogress in following Christ. Alice Fryling explains that “Acceptance is not necessarily approval. But it does mean that I have taken the time to try to see what they see.”¹⁷⁰ Acceptance is enhanced by unconditional love. The Redemptive Disciple-Maker, who is modeling Christ to the disciple, must also model Christ’s unconditional love as well. Keith Phillips notes that “If you speak of Christ’s unconditional love and then show disgust when your disciple admits sin, your actions deny your words. Your life should communicate, ‘I love you. I’m on your side.’”¹⁷¹

Gentleness

The Redemptive Disciple-Maker has to be gentle in dealing with the disciple because the disciple is a work-in-progress. The disciple needs to be cultivated in discovering how to live Christ-like in the same way a child discovers how to live safely in the world. Keith Phillips explains that in making disciples “Paul was gentle ‘as a

¹⁶⁸ Alice Fryling, *The Disciple- Maker’s Handbook*, 105.

¹⁶⁹ Keith W. Phillips, *The Making of a Disciple*, 101-102.

¹⁷⁰ Alice Fryling, *The Disciple- Maker’s Handbook*, 73.

¹⁷¹ Keith W. Phillips, *The Making of a Disciple*, 103.

nursing mother tenderly cares for her own children' (1 Thessalonians 2:7). Your sensitivity to your disciple's feelings will stimulate his growth. He must have the assurance that your love for him will not be affected by his faults and humanness. Paul exhorts, 'Now accept the one who is weak in faith.' (Romans 14:1)"¹⁷²

Loyalty

The Redemptive Disciple-Maker has to be loyal to the disciple so that he knows that you are in for the long haul and not just when things are going well with the discipleship. Keith Phillips states that

Loyalty is a consistent commitment to another person. It means standing by his side through thick or thin. Few things solidify a relationship like weathering a crisis together. "If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him" (1 Corinthians 13:7 LB).¹⁷³

Determination

The Redemptive Disciple-Maker must be determined to see the disciple-making process through till the disciple is ready to be on his own. According to Keith Phillips "You must have a dogged determination to keep your disciple as your priority. You and your disciple need maximum access to each other in order to have a quality relationship."¹⁷⁴

Patience

The Redemptive Disciple-Maker has to be patient in dealing with the disciple as

¹⁷² Keith W. Phillips, *The Making of a Disciple*, 103.

¹⁷³ Keith W. Phillips, *The Making of a Disciple*, 104.

¹⁷⁴ Keith W. Phillips, *The Making of a Disciple*, 107.

he stumbles in the growth process. Keith Phillips says that “Patience means being slow to anger. It is faith in action, not passivity. Patience compels you to extend grace toward your disciple without compromising God’s standard. It prevents bitterness. Patience is a trademark of a disciple-maker.”¹⁷⁵

Grace

The Redemptive Disciple-Maker should have an attitude of grace in dealing with the disciple. The disciple-maker should know that it is by the grace of God that he has reached the level of maturity to be able to disciple others and so he should consider that in dealing with the disciple. His attitude should be the same as Rodney Cooper has noted is the attitude of a transformational team huddle: “‘There go I but by the grace of God.’ A man can feel secure in knowing he can share his guts and the team will not pick up stones to throw at him—but will be there to help him ‘sin no more.’”¹⁷⁶

Shepherding

The Redemptive Disciple-Maker should have an attitude of shepherding in dealing with the disciple. According to Johnson and Vanvonderen in making disciples “The function of a true shepherd is to remove the load of external performances, and help people discover the freedom and joy of their new identity in Christ.”¹⁷⁷

Redemptive Discipline

As Chapter 1 of this study said, any good discipleship program must have

¹⁷⁵ Keith W. Phillips, *The Making of a Disciple*, 109.

¹⁷⁶ Rodney Cooper, *Shoulder to Shoulder*, 113.

¹⁷⁷ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 149.

discipline to deal with moral failures and challenges. But such discipline must not be punitive. Punitive discipline makes it appear as if following God is an impossible task. According to Arterburn and Felton, in a punitive discipline environment, “On the inside, everyone believes God is tough to follow. The leader is willing to go to great lengths to ensure the congregation pays the price to follow. From the outside, the whole ministry appears negative and punitive, out of balance, and distorted from the love, acceptance, and forgiveness freely given by God and His Son.”¹⁷⁸ Arterburn and Felton refer to the adulterous woman who was brought to Jesus for discipline and they point out that Jesus “did not provide a punitive system for the woman. He simply told her to go and sin no more. The woman felt the compassion of God, not the wrath, which too many ministers take upon themselves to inflict.”¹⁷⁹

Discipline is necessary as a means of deterrence in the disciple himself just as it is a common reason for discipline in children. Ajith Fernando says, “Sometimes it is necessary to take disciplinary action against the persons so that the pain of the discipline acts as a deterrent when they face the same temptation again.”¹⁸⁰ But discipline in Redemptive Discipleship must be redemptive. In comparing an open system with a closed system Rodney Cooper¹⁸¹ shows how discipline is enacted differently in each. In a closed system, discipline means punishing wrongdoing, whereas in an open system, discipline focuses on redemptive solutions. That is to say, Redemptive Discipline must be restorative instead of retributive or punitive. The Redemptive Disciple-Maker must be prepared to confront the disciple with the moral failure on the one hand but also have

¹⁷⁸ Stephen Arterburn & Jack Felton, *Toxic Faith*, 177.

¹⁷⁹ Stephen Arterburn & Jack Felton, *Toxic Faith*, 176.

¹⁸⁰ Ajith Fernando, *Jesus Driven Ministry* (Wheaton, IL: Crossway Books, 2002), 136.

¹⁸¹ Rodney Cooper, *Shoulder to Shoulder*, 114.

compassion to care for the fallen state of the disciple on the other hand. That is, in Redemptive Discipline, one should hate the sin but not the sinner. Ken Blue notes that “If our goal in church discipline is first to restore the offender’s relationship to Christ and the church, we will of necessity treat him or her with care and respect.”¹⁸²

To help the disciple-maker to be redemptive he has to view sin as a mistake and not as an act that makes the sinner become evil. Chrnalogar states that “Jesus stressed mercy and forgiveness by telling us to overlook the mistakes of others, to forgive insults, injuries, or being slighted by our brothers and enemies.”¹⁸³ Redemptive Discipline also requires the disciple-maker to view sin as a failure and once again not as something that makes the person to become evil. So, according to Rodney Cooper “Jesus let Peter know that just because he failed, it didn’t mean he was a failure. He could start fresh. Failing doesn’t mean that you are out of the game. Jesus gave his men freedom to fail.”¹⁸⁴

In Redemptive Discipline the focus is on restoration and so Ken Blue says, “The prime concern is the person, not the sin. As Jesus says, ‘If he listens to you (responds positively to your first disciplinary approach), you have won your brother over.’ Sin stresses and damages fellowship.”¹⁸⁵

Furthermore the attitude to the disciple in Redemptive Discipline should be forgiveness and acceptance rather than repudiation and rejection. Bruce Narramore says, “We need to follow a motivational approach that communicates the fact that forgiveness and acceptance is the right of every person who trusts in Christ and that proper behavior

¹⁸² Ken Blue, *Healing Spiritual Abuse*, 157.

¹⁸³ Mary Alice Chrnalogar, *Twisted Scriptures*, 167.

¹⁸⁴ Rodney Cooper, *Shoulder to Shoulder*, 119.

¹⁸⁵ Ken Blue, *Healing Spiritual Abuse*, 160.

flows from these rather than earns them.”¹⁸⁶ Acceptance speaks of the grace of God and his love for the sinner and not the sin. So, in Redemptive Discipline the disciple-maker’s attitude is to enact God’s grace and love in assisting the sinning disciple. Marc Dupont explains that, “Love is to be based on God’s incredible grace and compassion—an unearned gift given to each other. That does not mean that church discipline should never be invoked. But it means that not only in our strengths but also in our weaknesses and times of difficulties, we should help carry one another’s burdens.”¹⁸⁷

Marks of a Redeemed Disciple

A Redeemed Disciple is the product of Redemptive Discipleship. The result is that the disciple has undergone a true inner transformation and is on the path of transformational growth. Below are the marks of a Redeemed Disciple.

Changed Future

The Redeemed Disciple’s perspective of the future is changed to a Biblical view of the future in the here and now and the future in the hereafter. Barna says “Disciples experience a changed future through their acceptance of Jesus Christ as Savior and of the Christian faith as their defining philosophy of life.”¹⁸⁸

Changed Lifestyle

The Redeemed Disciple has a new lifestyle that is driven by Biblical principles.

¹⁸⁶ S. Bruce Narramore, *No Condemnation. Rethinking Guilt Motivation In Counseling, Preaching, & Parenting* (Grand Rapids, MI: Zondervan, 1984), 301.

¹⁸⁷ Marc A. Dupont, *Toxic Churches*, 125.

¹⁸⁸ George Barna, *Growing True Disciples*, 27-28.

Barna says “Disciples undergo a changed lifestyle that is manifested through Christ-oriented values, goals, perspectives, activities, and relationships.”¹⁸⁹ He adds that this change is continual when he says, “True discipleship spawns individuals who develop renewed lifestyles instead of believers who mechanically check off completed assignments on a developmental agenda.”¹⁹⁰ In this Biblically driven lifestyle the Redeemed Disciple denies himself to follow Christ. Hull says he “puts Christ before self, family, and possessions (Luke 14:25-35).”¹⁹¹ Chrnalogar says this dying to self means “Giving up for God your own sinful ideas, desires, and ambitions.”¹⁹² Hull also corroborates this point when he says that a disciple “is willing to deny self, take up a cross daily, and follow him (Luke 9:23).”¹⁹³

Ongoing Discipleship

Because Redemptive Discipleship facilitates the sanctification process, the Redeemed Disciple views his discipleship by Jesus Christ as a continuing process. Barna says that such “discipleship facilitates people devoted to a lifelong journey to imitate Jesus Christ rather than the completion of a short-term regimen of tasks and responsibilities.”¹⁹⁴

Changed Worldview

The Redeemed Disciple has a new worldview that is formed by scripture precepts. Barna says “Disciples mature into a changed worldview, attributable to a deeper

¹⁸⁹ George Barna, *Growing True Disciples*, 27-28.

¹⁹⁰ George Barna, *Growing True Disciples*, 167-168.

¹⁹¹ Bill Hull, *The Disciple-Making Pastor*, 75.

¹⁹² Mary Alice Chrnalogar, *Twisted Scriptures*, 52.

¹⁹³ Bill Hull, *The Disciple-Making Pastor*, 75.

¹⁹⁴ George Barna, *Growing True Disciples*, 167-168.

comprehension of the true meaning and impact of Christianity. Truth becomes an entirely God-driven reality to a disciple. Pursuing the truths of God becomes the disciple's lifelong quest.”¹⁹⁵ Hull says “The disciple has been transformed by the renewing of his mind. The information that renewed his mind and reprogrammed his behavior is the Word of God. God speaks to the disciple through His Word. This is the first and most important action in remaining in Christ.”¹⁹⁶

Secure in Christ

The Redeemed Disciple is not tentative about his relationship with Christ. He is experiencing a personal relationship with Christ. Cooper says that he “Recognizes that he’s secure in his relationship with Christ.”¹⁹⁷ Ritter and O’Neill say that Redeemed Disciples have been reoriented from a distant God to a personal God in that “they no longer gravitate toward a harsh and alienating God but rather are drawn toward a God who mirrors their true and gracious beings. This beckoning God provides safety, reflects goodness, and continually abides with them.”¹⁹⁸

Trust in God

According to Cooper,¹⁹⁹ the Redeemed Disciple has reached a high level of trust in God whether in good or bad times.

¹⁹⁵ George Barna, *Growing True Disciples*, 27-28.

¹⁹⁶ Bill Hull, *The Disciple-Making Pastor*, 82.

¹⁹⁷ Rodney Cooper, *Shoulder to Shoulder*, 119.

¹⁹⁸ Kathleen Y. Ritter & Craig W. O’Neill, *Righteous Religion*, 168-169.

¹⁹⁹ Rodney Cooper, *Shoulder to Shoulder*, 119.

Contentment

The security that the Redeemed Disciple has in God engenders joy and completeness. Cooper says that his “moods are characterized by a general state of fulfillment and contentment.”²⁰⁰

Love

Because of the personal relationship that the Redeemed Disciple now enjoys with God he tends to also have a loving relationship with God according to Cooper.²⁰¹ According to Hull he also “loves others as Christ loves (John 13:34-35).”²⁰²

Continued Growth

The Redeemed Disciple continues to live a life that is consistent with the Word of God according to Cooper and according to Hull.²⁰³ His passion for a Godly life makes him “committed to Christ’s teachings (John 8:31)”²⁰⁴ and spurs him on to “aggressively pursue spiritual growth rather than passively experience spiritual evolution.”²⁰⁵

Good Character

Because Redemptive Discipleship is about inner transformation according to Barna it “results in people who are more concerned about the quality of their character than the extent of their knowledge.”²⁰⁶

²⁰⁰ Rodney Cooper, *Shoulder to Shoulder*, 119.

²⁰¹ Rodney Cooper, *Shoulder to Shoulder*, 119.

²⁰² Bill Hull, *The Disciple-Making Pastor*, 75.

²⁰³ Bill Hull, *The Disciple-Making Pastor*, 95.

²⁰⁴ Bill Hull, *The Disciple-Making Pastor*, 75.

²⁰⁵ George Barna, *Growing True Disciples*, 167-168.

²⁰⁶ George Barna, *Growing True Disciples*, 167-168.

Obedience

The Redeemed Disciple feels love and duty to obey God's commands and can discern man-made commands and deal with them appropriately. Chrnaaogar puts it this way: "This [Biblical] disciple is highly inclined to obey all Biblical mandates, but not necessarily the non-moral or non-biblical advice offered by his discipler. This disciple is not highly inclined to feel that it is sinful to reject his discipler's non-Moral or non-Biblical advice."²⁰⁷

Barna²⁰⁸ summarizes that marks of a Redeemed Disciple as follows:

- the passion of Stephen
- the joy of the post-Pentecost apostles
- the integrity of Nathanael
- the availability of Mary
- the perseverance of Paul
- the transformation of Peter
- the wisdom of James
- the servanthood of Martha
- the love of John
- the generosity of Joseph the Levite from Cyprus
- the seriousness of John the Baptist
- the studiousness of Luke
- the humility and reverent faith of the centurion
- the evangelistic sharing of Andrew
- the character of Jesus

Redemptive Discipleship Principles & Process

Personal Change through Discipleship

At the heart of any discipleship program is change. Change from an existing way of beliefs and behavior. Redemptive Discipleship focuses on change that reorients the

²⁰⁷Mary Alice Chrnaaogar, *Twisted Scriptures*, 48.

²⁰⁸George Barna, *Growing True Disciples*, 165-166.

disciple to God and not to any person or man-made system. The object of the Redemptive Discipleship program is the heart. This is important because of the following observation by George Barna:

The real obstacles to becoming fully devoted, zealous disciples of Christ are not money, time, methods, or knowledge. The major obstacle is the human heart. When that changes, all else changes. Jesus frequently reminded His disciples that the problem was not one of knowledge but of character. The Pharisees had more religious knowledge than they knew what to do with, but they lacked the character to apply it in ways that transformed themselves and their world.²⁰⁹

The heart change is paramount and supersedes any external changes unless that change is driven from the heart. External changes without heart change are superficial and pretentious. Jay Adams puts it this way: “External changes that do not follow an internal change of heart toward God always move a person further away from the Lord. So change that is socially good may be religiously evil.”²¹⁰

The agency of change in the work of Redemptive Discipleship is not the Redemptive Disciple-Maker but the Word of God and the Holy Spirit. This is important because Redemptive Discipleship is meant to lead to transformational growth which involves substantial change. Jay Adams says “Substantial change requires the Holy Spirit’s alteration of the heart (one’s inner life known only to God and oneself). Outward changes of any significance must begin there.”²¹¹ The effect of the heart change is that the disciple becomes more and more like Christ. Jay Adams’ discussion of change in a counselee is applicable to a disciple since a disciple is counseled by the disciple-maker. He notes that “The change we are talking about is substantial change of a person’s life.

²⁰⁹ George Barna, *Growing True Disciples*, 166.

²¹⁰ Jay E. Adams, *How to Help People Change*, 6.

²¹¹ Jay E. Adams, *How to Help People Change*, xii.

Brought about by the ministry of the Word, and blessed by the Spirit of God, it brings the counselee closer to the likeness of Christ. In short, it is significant change because it glorifies God.”²¹²

Lane and Tripp also see the Word of God and the Holy Spirit acting in concert as the agency of change in a disciple when they say:

The Word and Spirit work together, enabling us to see Christ in all his power and mercy. This leads to heart change at the level of what we worship and cherish at any given moment. This kind of radical heart change reorients me vertically—person to God—and I repent of what I have cherished in place of Christ. This vertical change then leads to new behavior on the horizontal, person-to-person, plane.²¹³

McCallum and Lowery present the outward manifestation of the heart change in three areas of the disciple’s life: Character, Understanding, and Ministry Capability:

- Character – having a good personal walk with God, becoming a loving person with successful relationships, exchanging selfishness for other-centeredness, freedom from discrediting sin, manifesting the fruit of the Spirit, a relatively stable emotional life, etc.
- Understanding – a thoroughly developed Christian worldview, good theology, knowledge of the Bible, and ability to use the Bible in ministry, wisdom, discernment, resistant to false teaching, etc.
- Ministry capability – evangelism, pastoring others, personal discipleship, teaching or discussion leading, etc. (Spiritual growth is never complete when it only benefits ourselves. We are created to give love through serving others.)²¹⁴

Redemptive Discipleship Principles

Only a disciple who has been discipled with a Redemptive Discipleship approach can disciple others redemptively. The Redemptive Disciple-Maker, therefore, must himself exhibit the marks of a Redeemed Disciple discussed earlier. Keith Phillips

²¹² Jay E. Adams, *How to Help People Change*, xiii.

²¹³ Timothy S. Lane, Paul David Tripp, *How People Change*, 21.

²¹⁴ Dennis McCallum & Jessica Lowery, *Organic Disciplemaking*, 39.

explains it this way:

This same principle is true spiritually. Only a disciple (dead to himself) can make disciples (reproduce). Note that Christ's commission to make disciples was spoken to His disciples. This is why our character must be Christ-like before we reproduce ourselves in others. We reproduce in kind for good or evil. If a carnal Christian trains another person, carnality will be the fruit of their relationship. Luke 6:40 says, "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher."²¹⁵

The Redemptive Disciple-Maker must be a person who values and practices open communication. Open communication is important because as Keith Phillip says, "Your relationship will not grow unless both you and your disciple communicate openly. You must be aware of each other's needs and feelings. Do not expect your partner to be perfect, just honest and genuine."²¹⁶

The Redemptive Disciple-Maker must be a person who can keep discussions with the disciple and revelations from the disciple confidential and private. This also promotes open communication because according to Keith Phillips "Many believers are ashamed to share their struggles or anxieties, afraid that their most private burdens will be transformed into gossip."²¹⁷

The Redemptive Disciple-Maker must be a person who actively listens. That is, he listens for meaning in the spoken words in the demeanor of the person. According to Keith Phillips, listening with "undivided attention proves that you care."²¹⁸

The Redemptive Disciple-Maker must facilitate constructive criticism in the discipling relationship. The Redemptive Disciple-Maker should not come across as a

²¹⁵ Keith W. Phillips, *The Making of a Disciple*, 150.

²¹⁶ Keith W. Phillips, *The Making of a Disciple*, 110.

²¹⁷ Keith W. Phillips, *The Making of a Disciple*, 110.

²¹⁸ Keith W. Phillips, *The Making of a Disciple*, 112.

know-it-all but one who is also vulnerable and comes along-side the disciple in a journey where both are discovering God. Keith Phillips suggests the Redemptive Disciple-Maker behave in this way when he says, “Be open to constructive criticism. Demonstrate trust in your disciple by encouraging constructive criticism. Listen carefully when your disciple shares criticism. Consider his ideas.”²¹⁹

Redemptive Discipleship recognizes that part of the job is bringing healing to people who have been emotionally abused in legalistic discipleship. Therefore, according to Alice Fryling the job of the Redemptive Disciple-Maker “will sometimes take the form of inviting people to a place of emotional healing and restoration.”²²⁰

The Redemptive Disciple-Maker has a responsibility to point the disciple to the Word of God and not to his interpretation and practice of the Word of God. Ajith Fernando says, “Getting people into the Word is the primary means of bringing them along the path to holiness.”²²¹ Ron Enroth²²² cautions that the disciple-maker should not cause the disciple to put his confidence in man-made rules and facts but to put his confidence in the infallible Word of God.

The Redemptive Disciple-Maker should also point the disciple to God himself as the ultimate disciple-maker. The Redemptive Disciple-Maker should make the disciple know that he is just a human facilitator of the discipleship. According to Johnson and Vanvonderen it is important to keep the disciple’s “focus on God, what He has done, and

²¹⁹ Keith W. Phillips, *The Making of a Disciple*, 112.

²²⁰ Alice Fryling, *The Disciple-Maker's Handbook*, 115.

²²¹ Ajith Fernando, *Jesus Driven Ministry*, 157.

²²² Ronald M. Enroth, *Churches that Abuse*, 48.

who we are because of that. And in the context of open, grace-full relationships, this focus can be maintained.”²²³

According to Bill Hull, the Redemptive Disciple-Maker should operate as a coach and not a boss; he comes alongside the disciple and does the following: “Tell them what. Tell them why. Show them how. Do it with them. Let them do it. Deploy them.”²²⁴

George Barna suggests that the Redemptive Disciple-Maker should do what a coach does as stated below:

Ignite people's passion for God and get out of their way. When individuals are single-minded in their devotion to God, their commitment to His ways and His principles becomes much deeper, much more intense. Once they have made an enduring and serious commitment, the peripherals don't matter as much. They'll endure worship services that may not meet their exact specifications because their focus is on God, not themselves. They'll attend activities at times that are not optimally convenient because the most important reality is to experience God's presence. They'll sacrifice more of their hard-earned money for the purposes of ministry because they recognize that they are stewards, not owners. They will gladly share their faith in Christ with nonbelievers because they understand their responsibility to other people and to God, and because they simply cannot contain their own excitement about the privilege of relating to God.²²⁵

Just as coaches are motivational in their approach so also, according to Bruce Narramore,²²⁶ the Redemptive Disciple-Maker must be motivational in his approach.

Redemptive Discipleship Process

Redemptive Discipleship process involves customized discipleship of a disciple

²²³ David Johnson & Jeff Vanvonderen, *The Subtle Power of Spiritual Abuse*, 202.

²²⁴ Bill Hull, *The Disciple-Making Pastor*, 243-244.

²²⁵ George Barna, *Growing True Disciples*, 3.

²²⁶ S. Bruce Narramore, *No Condemnation* 301.

based on their level of Christian maturity. David Stanbrough²²⁷ describes five levels spiritual maturity. The first level is the Babe, and is taken from 1 Corinthians 3:1. This is a person who is a newly born-again Christian. The Babe has no knowledge of or understanding of the Bible. The second level is the Carnal Christian. This is a person who has remained a Babe for a long time and has little or no interest in the Word of God. The third level is the Lukewarm Christian. This is a person who is a nominal Christian and may be a regular churchgoer. This person cares little about spiritual matters, has little interest and passion for God and the things of God. The fourth level is the Spiritual Christian. This is a person who is filled and controlled by the Word of God, the Son of God, and the Holy Spirit. The Fifth level is the Disciple. “This is the fully committed, dedicated Christian who desires and aspires to be an imitator of his Lord – Jesus Christ, the Son of God.”²²⁸

Timothy Gibson²²⁹ describes four levels of Christian spiritual maturity borrowing from the process of moral development propounded by cognitive development psychology and applying it to Christian spiritual development. The first level is Accommodation to God’s Law. This person accommodates God’s law “out of fear of punishment or hope for reward.”²³⁰ Therefore, his self-interest is what drives him to God and motivates him to follow Christ. He is dependent on others to help him follow Christ. The second level is Respect for and Obedience to God’s Law. The person in this level obeys God’s law out of a respect for Godly mentors in his life and respect for the law

²²⁷ Daniel L. Stanbrough, *Higher Ground: The Spiritual Maturity Levels of the Christian According to the Bible*, (Victoria, BC: Trafford Publishing, 2000).

²²⁸ Daniel L. Stanbrough, *Higher Ground*, 125.

²²⁹ Timothy S. Gibson, “Proposed Levels of Christian Spiritual Maturity,” (*Journal of Psychology and Theology*, Dec 2004, 0091-6471 Electronic – Accessed July 1, 2010).

²³⁰ Timothy S. Gibson, *Journal of Psychology and Theology*, 12.

itself. “For level two Christians, righteousness becomes strictly a matter of right actions with regard to a list of divine commandments.”²³¹ The third level is Principle-Centered Commitment to Christian Worldview. This person lives his life with a Christian worldview arising out of personal commitment to Christ and independent of a mentor or someone to reinforce the Christian worldview. He is motivated to obey God out of his understanding of Biblical principles. The fourth level is Kingdom-centered Commitment to God’s glory. The person in this level promotes the principle-based living acquired while in level 3 to the larger body of Christ. For the person in this level, there is “Movement beyond focus on individual piety to the active promotion of corporate piety and the redemption of creation’s sin-stained structures.”²³² He is motivated out of a desire to expand the Kingdom of God on earth through fulfillment of the Great Commission.

Jay Adams²³³ describes five steps in how to help people change into sanctified Christians. The first step is Evangelism. This is evangelizing a person who is a churchgoer but has not been born again. The second step is Applied Teaching. This is teaching the saved person scripture and how to apply it in his personal life and personal situations. The third step is Conviction. This is convicting the person by showing him what is wrong by using scripture to the point where the person is convinced of his wrongdoing. “Without an inner conviction of error and sin there is no reason for rethinking. And without conviction there is no reason to expect a change in behavior.”²³⁴ The fourth step is Correction. This is correcting the person using the Bible to transfer

²³¹ Timothy S. Gibson, *Journal of Psychology and Theology*, 7.

²³² Timothy S. Gibson, *Journal of Psychology and Theology*, 12.

²³³ Jay E. Adams, *How to Help People Change*, 12.

²³⁴ Jay E. Adams, *How to Help People Change*, 115.

him from erroneous thought about God, others, and himself and pointing him in the right and godly direction. “The Bible not only shows us God’s will and convicts us of failure to follow it, but helps us to get out of the messes into which we fall when we don’t obey.”

²³⁵ The fifth step is Disciplined Training in Righteousness. In this step discipline is integrated into training of the person to guide him to practice biblical worldview and biblical lifestyle aided by the Holy Spirit’s transforming work on the person’s heart.

The Christian maturity levels presented by both Stanbrough and Gibson assume that churchgoers are saved and hence their levels start with a born-again person whereas Adams starts with the unsaved churchgoer level. The Christian maturity levels presented by both Stanbrough and Gibson do not have any mechanism as to how to move the person to the next level since their focus is in describing maturity levels. Adams’ focus is on how to help people change and so he presents steps for transformation and not necessarily a person’s maturity level, though the transformational steps imply maturity levels. Gibson’s first two maturity levels emphasize law and obedience and may, therefore, correctly describe a person undergoing Legalistic Discipleship. His last two maturity levels imply Redemptive Discipleship. At the heart of Redemptive Discipleship is Transformational Growth. Adams’ maturity levels focus on Transformational Growth and hence are more aligned with Redemptive Discipleship even though elements of the maturity levels of both Stanbrough and Gibson may help in designing a scale for measuring a person’s level of maturity. This study, therefore, adopts Adams’ five steps as part of the Redemptive Discipleship process.

²³⁵ Jay E. Adams, *How to Help People Change*, 140.

In his book on *How to Help People Change*, Jay Adams²³⁶ presents two stages in ministering to a counselee, which is another way he refers to a disciple. The first stage is evangelism and the second stage consists of four steps: teaching, convicting, correcting, and disciplined training in righteousness. Jay Adams derives these two stages, which when put together constitutes five steps in ministering to a person from 2 Timothy 3:14-17:

- Verse 14: But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it,
- Verse 15: and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.
- Verse 16: All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,
- Verse 17: so that the man of God may be thoroughly equipped for every good work.

The first step in Redemptive Discipleship process adopted from Jay Adams is Evangelism, which he exegetes from 2 Timothy 3:15. Evangelism must be the first step because according to Ken Blue, “There are many people in our churches who have never been renewed by the Holy Spirit, who have never in fact been born again. For one reason or another they simply took on the loads of Christendom and conformed their behavior to the expectations of Christian culture.”²³⁷ Jay Adams cautions that “Trying to edify unevangelized people produces Pharisees. You cannot build where there is no foundation.”²³⁸ That is, even attempting to disciple an unsaved person is likely to produce legalistic growth instead of transformational growth. Transformational growth

²³⁶ Jay E. Adams, *How to Help People Change*, 12.

²³⁷ Ken Blue, *Healing Spiritual Abuse*, 66.

²³⁸ Jay E. Adams, *How to Help People Change*, 12.

involving true change can only be built on the foundation of a person's acceptance of Christ as his personal savior and lord.

If one were to assign class numbers to people in various steps of the discipleship process then this study will assign Class One Disciple to a churchgoer who is not saved. So, Redemptive Discipleship step one is for people assessed to be Class One Disciples.

The second step in Redemptive Discipleship process adopted from Jay Adams is what this study calls Applied Teaching, which he exegetes from 2 Timothy 3:16. Once a person is saved he needs to be taught scripture and shown how to apply it to his personal life and situations he runs into. Jay Adams states that teaching was an essential part of Jesus' method of disciple-making when he says, Jesus "makes it clear that His teaching consists of what He has seen the Father do and heard the Father say. Learning by hearing and seeing—that is discipling. ... Jesus tells us that if we will do what we have seen Him do and say what we have heard Him say, we too will be His disciples."²³⁹ Teaching should not be about imparting Biblical information but it should be about using the information for transformation. That is, it has to be Applied Teaching. Concerning this Applied Teaching Jay Adams says, "Because few Christians use the Scriptures in daily matters nearly as much as they should, it is necessary to go the extra mile and teach them to do so."²⁴⁰

This study will assign Class Two Disciple to a saved churchgoer who has not been exposed to Applied Teaching. They may have a good deal of information from the Bible but may not be applying it to their personal life. This step then involves taking the Biblical information they know already and showing them how to apply the information.

²³⁹ Jay E. Adams, *How to Help People Change*, 53.

²⁴⁰ Jay E. Adams, *How to Help People Change*, 69.

They may also have Biblical information that they have grossly misinterpreted and so according to Jay Adams²⁴¹ they would have to be re-taught. So, Redemptive Discipleship step two is for people assessed to be Class Two Disciples.

The third step in Redemptive Discipleship process adopted from Jay Adams is Conviction, which he exegetes from 2 Timothy 3:16. According to Jay Adams once a person has been taught the Word of God and they become aware of God's requirements it should lead to conviction. Conviction is important because it stimulates renewal of mind that is integral to change. Jay Adams puts it this way: "Without an inner conviction of error and sin there is no reason for rethinking. And without conviction there is no reason to expect a change of behavior."²⁴² Conviction is not a passive process but it means the disciple-maker convicts, that is, shows the disciple what is wrong and the disciple is convinced of the error of his ways. Jay Adams analyzes conviction this way: "Conviction means bringing facts to bear upon a case so as to prove someone guilty of a sin. Conviction in the New Testament is used primarily, if not exclusively, in this legal, objective sense." Earlier in this chapter this study discussed the fact that Redemptive Discipleship is neither antinomianism nor legalism. This step is consequent on Applied Teaching, which places Biblical facts before the disciple to enable him to reach a place of self-conviction.

This study will assign Class Three Disciple to a saved churchgoer who has been exposed to Applied Teaching but has not been in a situation where the teaching has been used as part of the conviction process to bring about renewal of mind. So, Redemptive Discipleship step three is for people assessed to be Class three Disciples.

²⁴¹ Jay E. Adams, *How to Help People Change*, 107-108.

²⁴² Jay E. Adams, *How to Help People Change*, 115.

The fourth step in Redemptive Discipleship process adopted from Jay Adams is Correction, which he exegetes from 2 Timothy 3:16. Once a person is convicted by his understanding of the Applied Teaching of the Bible then he is open to correction by the Word of God because according to Jay Adams, “The Word of God has the positive power of rectifying what has gone wrong. It is able to set straight what has been knocked off base or out of line.”²⁴³ Correction is by reference to the Word of God and not to tradition or man-made rules. It is crucial in transformational growth as it shows the disciple how to reorient himself to become more like Christ. Jay Adams puts it this way:

Correction is the pivotal point of change, in which the transfer of thought and life from non-biblical to biblical ways begins. The Bible is useful to effect this transfer from erroneous thought about God, others, and oneself, and from the sinful living that accompanies it, to truth and holiness. Correction is God picking us up, brushing us off, turning us around, and giving us a shove in the right direction, all, of course, by the Scriptures ministered in the power of the Spirit.²⁴⁴

This study will assign Class Four Disciple to a saved churchgoer who has been exposed to Applied Teaching and convicted but has not been in a situation where the Word of God has been used to correct him. So, Redemptive Discipleship step Four is for people assessed to be Class Four Disciples.

The fifth and final step in Redemptive Discipleship process adopted from Jay Adams is Disciplined Training in Righteousness, which he exegetes from 2 Timothy 3:16. Jay Adams distinguishes the righteousness in this phrase as sanctification righteousness which is different from justification righteousness. Justification righteousness is forensic and it is that which is imputed by God when one is justified solely by faith. Whereas

²⁴³ Jay E. Adams, *How to Help People Change*, 139.

²⁴⁴ Jay E. Adams, *How to Help People Change*, 146-147.

sanctification righteousness is the gradual process of becoming more and more like Christ through disciplined training. Jay Adams says this sanctification “righteousness must flow from hearts changed by the Spirit, hearts which, under His control, produce His fruit for God’s glory.”²⁴⁵ He defines disciplined training as the integration of discipline during training to guide the disciple. His definition of discipline is the use of rewards and enforcement of learning by “punishment or chastisement.” As discussed earlier in this chapter discipline in Redemptive Discipleship is redemptive. Jay Adams definition of training is “learning the biblical alternatives to the acts, attitudes, and lifestyles that need to be replaced.”²⁴⁶ For example, “when the thief is told to put off stealing, he is instructed to develop patterns of hard work and giving (Eph. 4:28), and the liar is required to replace habits of lying with habits of truth telling.”²⁴⁷

As discussed earlier in this chapter the Redemptive Disciple-Maker is like a coach. This coaching role is prominent in this step. According to Jay Adams, “The good coach stays especially close to the trainee in the early goings. He sets up a heavy structure designed to avert bad habits by correcting even slight deviations from the pattern he wants the trainee to learn. In short, he will not allow the trainee to develop sloppy habits. He is zealous for precise performance and will accept nothing less.”²⁴⁸ In the same way the Redemptive Disciple-Maker will heavily coach the disciple in Biblical righteousness during the early part of this step and then wean the disciple off of the coaching as he progresses in living a life that is more and more like Christ.

²⁴⁵ Jay E. Adams, *How to Help People Change*, 177.

²⁴⁶ Jay E. Adams, *How to Help People Change*, 192.

²⁴⁷ Jay E. Adams, *How to Help People Change*, 192-193.

²⁴⁸ Jay E. Adams, *How to Help People Change*, 197.

This study will assign Class Five Disciple to a saved churchgoer who has been exposed to Applied Teaching, convicted, and corrected but has not undergone disciplined training in righteousness. So, Redemptive Discipleship step Five is for people assessed to be Class Five Disciples.

Except for the first step which must precede the other four steps, those four steps are not completely sequential since a disciple may operate as a Class One Disciple in a given situation while operating as a Class Two Disciple in another situation.

Summary and Conclusion

Discipleship and Disciple-making are interchangeable terms that simply describe the process in which a teacher makes a follower his disciple.

Legalistic Discipleship, Legalism, Legalistic Disciple-Makers, and Legalistic Disciples are elements of a culture that fosters Legalistic Growth and stunts Transformational Growth. Legalistic Discipleship is a discipleship process based on Legalism and in which the disciple-maker supplements sound scriptural teaching and practices with man-made rules. Legalistic Discipleship produces Legalistic Growth in which the disciple's progress is measured by external performance and adherence to rules and traditions of the church and less by inner transformation.

A Legalistic Disciple-Maker is one who discipless using legalism as the framework. He places himself in a special class of mystics with an attitude of spiritual superiority and of being a special delegate of God. In making disciples he is authoritative, judgmental, condemning and punitive, and focuses on external performance rather than heart change. He is hypocritical, not always doing what he says, and lacks honesty and integrity. He thrives in a closed environment in which people inside are

made to feel suspicious of those outside, the insiders are kept subdued by his usurped authority, the disciple is manipulated by guilt, fear, and intimidation, and communication is from top-down or inside out.

In a culture that fosters Legalistic Growth, the disciple has the following identifying marks. He views God as a distant unapproachable God, has an unworthy self-opinion because of guilt and confusion about his standing in Christ, cannot discern God's Word and the Holy Spirit's direction, has an unhealthy obedience to the disciple-maker, is burdened with unrighteousness or insufficient striving for an impossible righteousness, and suffers delusion because his reality is screened off by his disciple-maker.

A culture that fosters Legalistic Growth is domineering of the disciple to the point of spiritual abuse. It employs control using guilt, fear, intimidation, isolation, manipulation of rewards and punishments, fake identification with the disciple's interests, and twisting of meanings and distortion of certain Biblical rules and concepts. Spiritual labeling is used as a means of segregating the disciple from other people who might provide a positive influence. Shaming is a tool, in this type of culture, that enables the disciple-maker to elevate himself by debasing the disciple and in the process maintain or increase his control over the disciple.

This study proposes to use Redemptive Discipleship, as described in this chapter, to change a culture that fosters Legalistic Growth as described above into a culture that fosters Transformational Growth. Redemptive Discipleship revolves around grace of our Lord Jesus Christ and his redemptive mission to earth, and hence Jesus is the ultimate disciple-maker. The human disciple-maker pours himself into the disciple using contextual ways to build up the disciple into becoming more and more like Christ, as the

mutual indwelling of the Holy Spirit and the human spirit is intensified and raised to new levels. Though revolving around grace, Redemptive Discipleship eschews Antinomianism, which says that the moral laws are not binding on the believer because of Grace. In fact, Redemptive Discipleship cultivates the attitude that grace does not permit what the law prohibits but rather the justified disciple views Jesus as Lord and obeys his Lord out of gratitude and as an outgrowth of his sanctification, and not as a basis for being justified.

The Redemptive Disciple-Maker is instrumental in the process of changing a Legalistic Growth culture into a Transformational Growth culture. The marks of the Redemptive Disciple-Maker promote Transformational Growth in the disciple. The Redemptive Disciple-Maker thrives in an open environment and facilitates open communication in that environment. He identifies with the disciple and becomes a genuine friend with the disciple so that the disciple can depend on him for his growth needs. He is accepting of the disciple even when the disciple makes mistakes or retrogresses in following Christ. He is gentle in dealing with the disciple because he knows that the disciple is a work-in-progress. He is loyal to the disciple so that the disciple knows that he is in for the long haul and not just when things are going well with the discipleship. He is determined to see the disciple-making process through till the disciple is ready to be on his own and he is patient in dealing with the disciple as he stumbles in the growth process. He has an attitude of grace in dealing with the disciple knowing that he once was also immature. He has a shepherd's heart and leads the disciple away from the burden of legalistic oppression and into a situation of freedom and joy of being in Christ.

In order for a disciple maker to be a Redemptive Disciple-Maker he must have been redemptively disciplined. Therefore, in changing a Legalistic Growth culture into a Transformational Growth culture a small group must be selected and disciplined using Redemptive Discipleship principles. This is similar to Jesus' selection of the twelve whom he disciplined redemptively and sent them out to replicate the process in the Legalistic Growth culture of the times. The Redemptive Disciple-Maker must be taught and mentored to value and practice open communication. So, he must become a person who can keep discussions with a disciple and revelations from a disciple confidential and private. He must be taught to become a person who actively listens and facilitates constructive criticism. He must come to recognize that part of his job is bringing healing to people who have been emotionally abused in Legalistic Discipleship. He must come to see that it is his responsibility to point the disciple to the Word of God and not to his own interpretation and practice of the Word of God. He must learn to point the disciple to God himself as the ultimate disciple-maker. He has to be shown how to operate not as a boss but as a coach who comes alongside the disciple.

In changing a Legalistic Growth culture into a Transformational Growth culture discipline has to be redemptive. Redemptive Discipline is restorative instead of retributive or punitive. The Redemptive Disciple-Maker must be prepared to confront the disciple with moral failure on the one hand but must also have compassion to care for the fallen state of the disciple on the other hand. That is, he should hate the sin but not the sinner.

When Redemptive Discipleship changes a culture that fosters Legalistic Growth into a culture that fosters Transformational Growth a disciple in the new culture

undergoes a true inner transformation. The disciple has a changed Biblical future, a changed Biblical lifestyle, a changed Biblical worldview, and continues to be disciplined to grow into more Christ likeness. He feels secure in Christ and so he is content and trusts in God. He shows progressively good character and becomes more and more obedient to God's commands. These changes are wrought about by heart-change through the Word of God and the Holy Spirit and not by injunctions of the disciple-maker.

In a culture that fosters Transformational Growth the disciple-makers are cognizant of the fact that disciples are in different stages of development and hence deal with them according to their growth level. This study has adopted Adams' description of the five steps involved in a person's transformation. This is because at the heart of Redemptive Discipleship is Transformational Growth and unlike other maturity scales Adams' maturity levels focus on Transformational Growth and hence are more aligned with Redemptive Discipleship. This study will assess disciples that are to be redemptively disciplined as to which one of the five classes based on Adams' five steps they belong to. A Class One Disciple is a churchgoer who is not saved and hence he needs to be evangelized. A Class Two Disciple is a saved churchgoer who has not been exposed to Applied Teaching, which is taking Biblical information, correctly dividing it, and contextually applying it to his situation. A Class Three Disciple is a saved churchgoer who has been exposed to Applied Teaching but has not been in a situation where the teaching has been used as part of the conviction process to bring about renewal of mind. A Class Four Disciple is a saved churchgoer who has been exposed to Applied Teaching and convicted but has not been in a situation where the Word of God has been used to correct him. A Class Five Disciple is a saved churchgoer who has been exposed

to Applied Teaching, convicted, and corrected but has not undergone disciplined training in righteousness.

The table below summarizes the salient differences between Legalistic Discipleship and Redemptive Discipleship:

Table 2 - Comparison of Legalistic Discipleship and Redemptive Discipleship

Legalistic Discipleship	Redemptive Discipleship
A discipleship process based on Legalism	A discipleship process based on grace.
Twisted meanings and distorted Biblical rules and concepts	Points disciple to the Word of God and not to his own interpretation and practice
Legalistic Growth: Disciple's progress is measured by external performance and adherence to rules and traditions of the church	Transformational Growth: Disciple's progress is viewed in terms of heart change.
Applies letter of the law instead of spirit of the law	Leads disciple away from burden of legalistic oppression into Christ's freedom
False identification with the disciple's interests -- to gain total access	Identifies with disciple and becomes a genuine friend
Shaming - elevate the disciple-maker by debasing the disciple	Accepting of disciple even when he makes mistakes or retrogresses
Spiritual labeling is used as a means of segregating the disciple from other people	Open relationship with disciple
Presents himself as a mystic with spiritual superiority and a special delegate of God	Operates not as a boss but as a coach with a shepherd's heart
Focuses on external performance rather than heart change	Focuses on heart change rather than external performance
Communicates from top-down or inside out	Values and facilitates open communication
Authoritative	Gentle in dealing with disciple as a work-in-progress
Judgmental and condemning	Attitude of grace in dealing with disciple
Punitive Discipline	Redemptive Discipline

The marks of a Legalistic Disciple and the marks of a Legalistic Disciple-Maker will assist in assessing the extent to which a person in The Apostolic Church has legalistic tendencies. The terms and concepts discussed in this chapter create the framework for assessments instruments for the Thesis project that will be described in the

next chapter. The Redemptive Discipleship principles and process described in this chapter will be used in a teaching program that consists of formal instruction, mentoring, and teaching moments to reorient the students from Legalistic Discipleship into Redemptive Discipleship with the belief that it will not only bring them Transformational Growth but it will enable them to also disciple others redemptively. The teaching program and the assessment instruments will be the basis of the project design to be discussed in the next chapter.

CHAPTER 4

PROJECT DESIGN

Overview

The project for this study is to select a group of people from Bethsaida Christian Center, survey their level of Legalistic or Redemptive Discipleship, teach them the principles of Redemptive Discipleship, administer the survey again, and examine the pre-and-post surveys to see whether the training on Redemptive Discipleship shifted them away from Legalistic Discipleship tendencies to Redemptive Discipleship tendencies.

The first step in the project is to develop a survey that will assess a student's attitude in several categories of Christian life by asking him to use the following rating: Very Praiseworthy, Mildly Praiseworthy, Neutral, Mildly Inappropriate, and Very Inappropriate. The categories are: Conduct during church service, Appearance, and Conduct outside of church service. Another set of questions will assess their position on Customs, Good Christian indicators, Beliefs, Self image, and Discipleship approach by asking them to state their opinions about certain statements using the ratings: I strongly Agree, I Agree, I am Neutral, I Disagree, or I Strongly Disagree. To assess their churchgoing level the survey will ask for their Bible reading frequency, involvement in church groups, how long they have been attending church in general, in a Pentecostal church, and in The Apostolic Church in particular. The survey is described further in this chapter and the actual survey is attached in appendix 1.

The second step in the project is the selection of people to participate in the project. The researcher will announce the Redemptive Discipleship class to the entire

church but recruit six senior members of the church to commit to participate. Any others who sign up will be accepted knowing that their lack of commitment will not impact the study results.

The third step in the project is administering the survey to the students. The survey is fairly comprehensive and so some of the more educated students will be recruited to help their fellow students in explaining the survey while they fill it out.

The fourth step in the project is the offering of the training class that is expected to be about twenty hours spread over two months. For the class the researcher will develop training materials using Microsoft Powerpoint that teaches the core material found in Chapter 1 through 3 of this thesis concerning Legalistic Discipleship and Redemptive Discipleship. The class will teach what Legalistic Discipleship is and then teach Redemptive Discipleship as a better, Godly, and Biblical alternative.

During the class offering the researcher will take any spontaneous opportunity offered to teach a student a more redemptive way of discipling. This will be done privately to eliminate any embarrassment. This opportunistic teaching moment will be following the example Jesus used to teach the disciples opportunistically when they argued among themselves about who is greatest.

The fifth step in the project is administering the survey again to the students when the class is over. Once again since the survey may be harder for some of the less educated students to read, some of the more educated students will be recruited to help their fellow students in explaining the survey while they fill it out.

The sixth step in the project is to analyze the pre-class survey and post-class survey of each of student to see if there has been any movement away from Legalistic Discipleship tendencies to Redemptive Discipleship tendencies.

Purpose of Survey Questions

There are nine categories of questions in the survey arranged in three parts.

The first part has three categories of questions. The student is asked to select among the following choices: (1) Very Praiseworthy scored as 1, (2) Mildly Praiseworthy scored as 2, (3) Neutral scored as 3, (4) Mildly Inappropriate scored as 4, and (5) Very Inappropriate scored as 5. A score of 1 (Very Praiseworthy) means a redemptive tendency and a score of 5 (Very Inappropriate) means a legalistic tendency.

The first category in the first part has questions on the student's attitude toward conduct during church service. The purpose is to determine whether the student holds to some traditional practices of the church as though they were prescribed by Scripture.

The second category in the first part has questions on the student's view of how a Christian should look like. The purpose is to determine whether the student judges people by appearance based on some unwritten rules of the church, which appear to them to be prescribed by Scripture.

The third category in the first part has questions on the student's view of how a Christian should conduct himself in his daily life. The purpose is to determine whether the student judges others by church rules, cultural rules, or scriptural guide for behavior.

The second part has five categories of questions. The student is asked to select among the following choices: (1) I Strongly Agree scored as 5, (2) I Agree scored as 4, (3) I am Neutral scored as 3, (4) I Disagree scored as 2, and (5) I Strongly Disagree

scored as 1. A score of 1 (I Strongly Disagree) means a redemptive attitude and a score of 5 (I Strongly Agree) means a legalistic tendency.

The first category in the second part has questions that assess the student's position on customs of the culture and the church as to whether they apply the spirit of the law versus the letter of the law.

The second category in the second part has questions on the student's criteria for determining whether someone is a good Christian. The purpose is to determine whether the student's understanding of a good Christian is based on what they do outwardly versus who they are inwardly.

The third category in the second part has questions about the beliefs of the student concerning salvation. The purpose is to determine the most fundamental question of whether they approach salvation as based on works or purely on faith.

The fourth category in the second part has questions about self image of the student. The purpose is to determine whether his self evaluation in his relationship with Christ is based on how he presents himself in public and how people publicly perceive him.

The fifth category in the second part has questions about the student's discipleship approach. The purpose is to determine the extent of the presence of the features that characterize Legalistic Discipleship or Redemptive Discipleship as documented in chapter one through three of this thesis.

The third part has questions to assess the degree to which the student is churched or assess his churchgoing level. These questions include how involved the student is in

church groups, how frequently he reads the Bible, how long he has been attending church in general, in a Pentecostal church, and in The Apostolic Church in particular.

Curriculum

The training class will be offered over an eight week period beginning from the first week of October 2010. Subject to schedules of the potential students the class will be offered Wednesdays 11:00AM through 12:30PM at the Bethsaida Christian Center church premises.

The training class is based on some of the material in chapter one through three of this thesis presented using Powerpoint slides, which are in Appendix 3.

The following announcement will be made in the church bulletin to recruit students:

Pastor is going to be teaching a Bible Study on Discipleship. The class will explore good and bad discipleship methods and train students on a good way to make disciples using a method called Redemptive Discipleship, which was practiced most notably by Jesus and Paul. The class will start on Wednesday, October 6, 2010 meeting from 11:00AM to 12:30PM for eight weeks. If you are interested please sign up with the church secretary.

The researcher will also use the information to do one-on-one recruiting.

The outline of the class is shown in Table 3.

Table 3 - Redemptive Discipleship Class Outline

Offering	Topic
Lesson 1	Introduction to the class, purpose, and structure. Pretest Questionnaire administration in class.
Lesson 2	Introduction to the subject. Overview of Discipleship, Legalistic Discipleship, and Redemptive Discipleship
Lesson 3	Pharisees' Legalistic Discipleship Spiritual Abuse through Legalistic Discipleship – Two case studies in The Apostolic Church
Lesson 4	Redemptive Discipleship Principles <ul style="list-style-type: none">• Transformational Growth• Antinomianism• Marks of a Redemptive Disciple-Maker
Lesson 5	Jesus' Redemptive Discipleship of Peter
Lesson 6	Paul's Redemptive Discipleship
Lesson 7	Paul's Contextualization in Redemptive Discipleship <ul style="list-style-type: none">• Using Contextualization to Avoid Legalistic Discipleship and Promote Redemptive Discipleship
Lesson 8	Redemptive Discipleship Classes <ul style="list-style-type: none">• Spiritual Maturity Levels• Post test questionnaire administration in class.

Evaluation Methodology

Each student's pretest and posttest survey results will be tabulated in an Excel spreadsheet with the following columns:

Survey Question	Pretest Rating	Posttest Rating	Change = Pretest – Posttest
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The rating is on a scale of 1-5, where a score of 1 means a Redemptive Discipleship tendency and a score of 5 means a Legalistic Discipleship tendency. The survey ratings for each category will be averaged to create a composite number for the category as follows:

Category	Pretest Rating Average	Posttest Rating Average	Change = Pretest – Posttest	Legalistic Tendency Percent Reduction = Change X 100 ÷ Pretest
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The simple average is used assuming each question contributes equally to the category. The Change field will be computed by subtracting the Posttest Rating from the Pretest Rating. Since the rating scale is 1-5 with 5 meaning legalistic tendencies, therefore a positive Change number means a shift away from Legalistic Discipleship tendencies to Redemptive Discipleship tendencies; a negative Change number means the opposite. The Legalistic Tendency Percent Reduction field will be computed from the Change field over the Pretest Rating Average field. That is, it is the percentage change between the Pretest Rating and the Posttest Rating.

Given that the training program will take eight hours spread over an eight week period, which is a limited time of implementation, for the purposes of this study the author has decided that a Legalistic Tendency Percent Reduction of 10% will be considered as meaningful.

The next chapter will analyze and discuss the results of implementing the thesis project described in this chapter. The results will then be used to determine whether the hypothesis has been proven. Recommendations for further work on this program in Bethsaida Christian Center will be given and recommendations for further research will be suggested.

CHAPTER 5

OUTCOMES

Introduction

The hypothesis of the thesis project follows: Developing and implementing a Redemptive Discipleship program at the Bethsaida Christian Center of The Apostolic Church will change the culture that fosters Legalistic Growth into a culture that fosters Transformational Growth and promotes Redemptive Discipleship.

To test this hypothesis the researcher developed and taught a Redemptive Discipleship class, as part of the Redemptive Discipleship training program. The class was open to all members of the church. Seventeen members participated with ten of them being part of the group studied for the purpose of the thesis project. The ten were selected because they were present for the pretest during the first class, attended most of the class sessions, and were present for the posttest during the last class. The remaining seven either were not present for the pretest or not present for the posttest, or if they were present for both tests they had missed a majority of the class sessions.

The class was taught weekly for eight weeks. The researcher used the first class to motivate the students on the need to take a discipleship class because of the analysis done by Phillips concerning the multiplicative effect of discipleship over the additive effect of the more well-known and widely-practiced evangelism in The Apostolic Church. Phillips gives the following calculation:

When I came to the ghetto, I had a passion for evangelism. Suppose that on the first day I led one person to Christ. Subsequently, I led another individual to Christ every day for the rest of the year. By the end of the

year I would have directed 365 people to the Lord. If I continued to do that for the next thirty-two years, I would have reached 11,680. Quite an accomplishment!

On the other hand, suppose that I reached only one person for Christ that first year. This time, however, I disciplined him for an entire year, so that he was thoroughly grounded in the Christian faith and became capable of reaching and discipling another. The next year the two of us each reached one additional person and trained those two to join us in training others. If we continued this for thirty-two years, there would be 4,294,967,296 disciples--the population of the world!¹

This eye-opener statistic stimulated interest in learning not only about discipleship but about the new concept of Redemptive Discipleship. Old habits die hard and so there was a lot healthy exchange among the students and between the researcher and the students. The general sentiment was favorable toward adopting and practicing Redemptive Discipleship. Many, however, were troubled by the fact that you should let a disciple-in-progress continue in their old ways until they have experienced heart change, which will then cause them to behave more like Christ. They felt you have to tell them all the rules they have to obey in order to fit-in and in order not to be a bad influence on others. They wondered why telling them the rules to obey was legalistic since they had to become aware of the rules first. The researcher taught them and they agreed that they could expose them to the rules but they could not make them feel that obedience to the rules was essential to incurring God's favor or essential to their salvation. Furthermore the purpose of exposing them to the rules is so that the disciple himself doesn't feel left out of the normal traditions of the church but the traditions of the church should not be imposed on him.

The average educational background of the students was about middle school level with English as a Second Language. Therefore, the terms "Legalistic Discipleship,"

¹ Keith Phillips, *The Making of a Disciple*, 22.

“Redemptive Discipleship,” and “Antinomianism” were considered big words. The researcher decided to do those parts of the presentations in the Twi language of Ghana. There are no established equivalent Twi words for those words and so rather than translate those words, the researcher gave very elementary explanations in the Twi language. This gave the students a very strong understanding of those words and it created for them a new language for discussing various behaviors and situations they then gave as examples in class.

The class was well received and the students recommended that the researcher teach the class to the entire church during the Sunday church services. The backgrounds of the ten permanent students of the class follow.

Student 1 is a 35 year old married man who is an elder of the church, who has been in the church for six years and a Pentecostal all his life. He is one of two elders of the church and considered to be a good candidate for pastoral call in the future. In fact, the researcher is training him to become his successor.

Student 2 is a married woman in her mid-40's, who has been a member of the church for four years and a Pentecostal only during that period. She is an active member of the Women's Movement and strong advocate for the church in the community. She is open to learning new things in her new found denomination and is also very expressive of her feelings.

Student 3 is a 28 year old married woman, who has been a member of the church for ten years and a Pentecostal only during that period. She is a Sunday School Teacher for the under five-years class. She is an active member of the Women's Movement and is being cultivated to serve in the Women's Movement leadership.

Student 4 is a married woman in her early 40's who is a deaconess and has been a member of the church for twenty-one years and a Pentecostal only during that period. She is currently the Women's Movement Organizer and was a founding member of the Worcester church.

Student 5 is a 45 year old married woman, who has been a member of the church for eight years and a Pentecostal for a longer period. She is the Chief Usher for the church and very open to correct her ways based on new knowledge.

Student 6 is a 36 year old married man, who has been a member of the church and a Pentecostal from birth. He is currently the Young Adult Movement's Secretary and he is being cultivated to become the church's Secretary next year.

Student 7 is a 46 year old married woman, who is a deaconess and has been a member of the church for nine years and a Pentecostal longer than that period. She is the Women's Movement Secretary and has been appointed to serve as the USA denomination's Women's Movement Assistant Leader.

Student 8 is a married woman in her late 40's, who has been a member of the church for ten years and a Pentecostal for fifteen years. She is currently the Women's Movement Treasurer and has just recently had an encounter with Lord in terms of surrendering her life to God. She is, therefore, open to receive Biblical teachings to change her life and attitudes.

Student 9 is a 44 year old married man, who has been in the church for two years and a Pentecostal for five years. He is currently the transportation manager and enthusiastic about learning new concepts.

Student 10 is a 30 year old single woman, who has been a member of the church for three years and a Pentecostal for ten years. She is a returning member, who left the church during some unstable times in the church and returned about a year ago. She has the highest educational level in the group, a bachelor of nursing, and so is able to grasp more complex questions and ask more intellectually incisive questions.

Results and Analysis

The results of each student's pretest and posttest were entered into an Excel spreadsheet. Various computations were made on the data to generate information for analyzing the effect of the Redemptive Discipleship class on each student and on the group of ten students as a whole.

Table 4 below shows the percent change in each student from Legalistic Discipleship tendencies to Redemptive Discipleship tendencies. A positive percentage means a change toward Redemptive Discipleship tendencies after taking the class. A negative percentage numerically implies that the student regressed in attitude toward Legalistic Discipleship tendencies. But it really means the class did not change the student's position that he held before taking the class. In some cases the student's pretest rating meant they were already redemptive in their discipleship attitude.

Table 4 - Legalistic Tendency Percent Reduction Matrix

Personal Description	Apos-tolic Years	Conduct in Church	Appearance	Conduct outside Church	Cust-oms	Good Chris-tian Indi-cators	Beliefs	Self-image	Disci-pling Appr-oach	Overall Percent Change
1. Elder, Male, 35 years	6	28.6%	20.5%	14.3%	-12.5%	-3.6%	33.3%	14.3%	-5.0%	14.3%
2. Female, mid-40's	4	9.5%	4.3%	0.0%	27.3%	40.0%	-9.1%	29.4%	0.0%	9.4%
3. Female, 28 years	10	-4.2%	17.0%	-8.3%	-7.1%	34.3%	7.7%	15.0%	10.0%	8.0%
4. Deaconess, 40's	21	-8.7%	4.3%	0.0%	-4.5%	36.8%	20.0%	12.5%	0.0%	7.1%
5. Female, 45	8	8.7%	14.0%	66.7%	-33.3%	13.8%	12.5%	28.6%	27.3%	20.0%
6. Male, 36	35	5.3%	-4.5%	25.0%	-8.3%	16.7%	66.7%	57.1%	17.6%	19.4%
7. Deaconess, 46	9	-6.3%	26.5%	0.0%	47.6%	23.3%	26.7%	20.0%	0.0%	18.1%
8. Female, late 40's	10	-10.0%	9.6%	27.3%	13.3%	3.8%	55.6%	9.1%	16.7%	14.0%
9. Male, 44	2	25.0%	40.0%	0.0%	30.4%	-3.0%	-50.0%	5.9%	34.5%	16.0%
10. Female, 30	1	19.0%	31.6%	0.0%	133.3%	16.7%	57.1%	66.7%	10.0%	22.9%
Average Change		6.7%	16.3%	12.5%	-8.1%	17.9%	22.0%	25.9%	9.1%	14.9%

As discussed in Chapter 4, given that the training program took eight hours spread over an eight week period, which is a limited time of implementation, for the purposes of this study the author decided that a Legalistic Tendency Percent Reduction of 10% will be considered as meaningful.

Within this meaningfulness framework, three categories of questions showed that the training program had no meaningful effect in moving some of the students toward Redemptive Discipleship tendencies. The first category is "Conduct in Church," where there are questions that examined certain behaviors and practices in church. Seventy percent of the students were unwilling to allow a disciple to behave contrary to their

expectations of propriety in church. The second category is “Customs,” which examined their position on customs of the culture and the church as to whether they apply the spirit of the law versus the letter of the law. Sixty percent of the students were unwilling to allow a disciple to breach certain Ghanaian customs and church practices that they hold dear. The third category is “Discipling Approach,” where there are questions that determined the extent of the presence of the features that characterize Legalistic Discipleship or Redemptive Discipleship as documented in chapter one through three of this thesis. Fifty percent of the students still exhibited some Legalistic Discipleship approaches. Change takes time and so it will take an ongoing Redemptive Discipleship program to have a positive effect on such students.

The category that showed the greatest change from Legalistic Discipleship tendencies to Redemptive Discipleship tendencies was self image of the student, which determined whether his self evaluation in his relationship with Christ is based on how he presents himself in public and how people publicly perceive him.

The test results showed that overall the training program had meaningful effect in moving seventy percent of the students toward Redemptive Discipleship tendencies. The test results also showed that as a group the training program had meaningful effect in reducing their Legalistic Discipleship tendencies by almost fifteen percent.

Conclusions and Recommendations

The hypothesis of this thesis was formulated on the basis that Bethsaida Christian Center of The Apostolic Church has a culture that fosters Legalistic Growth and Disciple-making is based on a Legalistic Discipleship paradigm. An analysis of the overall results of the project confirmed the existence of this legalistic culture before the implementation

of the project. On the five-point scale the test group scored 3.0 in the extent of their legalistic tendencies. Therefore, the project implementation was necessary to move them to become more redemptive. In the short eight weeks of teaching the Redemptive Discipleship class the Legalistic Discipleship tendency of the group reduced by approximately 15 percent. This proves the hypothesis stated in Chapter One as among the study group the Redemptive Discipleship class at the Bethsaida Christian Center of The Apostolic Church has had an impact on changing a culture that fosters Legalistic Growth into a culture that fosters Transformational Growth and the people are becoming Redemptive Disciples.

The class has given the students a new vocabulary and new concepts to frame discipleship attitudes and hence to strive toward more redemptive ways of dealing with disciples.

The researcher was surprised to learn and accept that Discipleship in general is what is commanded in the Great Commission by Jesus and Evangelism as is currently practiced in The Apostolic is not stated in the Great Commission. His initial reaction to a very redemptive way of disciple-making was similar to the student's initial reaction. He had been brought up in the legalistic way; push the disciple to fall in line with the beliefs and practices of the denomination. While pursuing this research and project though his mind was grasping the redemptive approach his feelings were tugging the other way toward a legalistic approach. A few times after teaching the class he wondered whether he was being soft on non-conformists and churchgoing sinners. Each time, however, the scriptural basis of this research assured him of being on the right Biblical path.

The researcher had practiced punitive discipline in the church as prescribed by the denomination in the past. During the five years of the Doctor of Ministry program in Redemptive Leadership he started questioning and exploring how to be redemptive in discipline. This resulted in learning about Redemptive Discipline as described in this thesis. He consulted two other highly educated ministers in the denomination about the prevailing practice of punitive discipline in the denomination and he discovered they were also uncomfortable with the practice and were thinking about a method that sounded like Redemptive Discipline. The consequence of this research is that he has become more redemptive in his approach in the church and feels confident that he is right because of the extent of the knowledge he has acquired in this research to back his position.

The return of 15 percent reduction in Legalistic Discipleship tendencies on investing eight weeks of Redemptive Discipleship training shows that as more time is spent on other projects of a Redemptive Discipleship program at Bethsaida Christian Center of The Apostolic Church there is bound to be further decrease in Legalistic Discipleship tendencies. The researcher recommends the following future projects as part of a Redemptive Discipleship program at Bethsaida Christian Center of The Apostolic Church:

1. Teach the Redemptive Discipleship class as part of an adult Sunday School program.
2. Develop a preaching series derived from the Redemptive Discipleship class material.
3. Establish a Redemptive Discipleship team to be led by one of the students from the current class. The task of the team will be to organize training sessions and arrange pairs of Redemptive Disciple-maker and disciple and provide ongoing support and training for the disciple-makers.

The researcher also recommends that other churches of the denomination with legalistic tendencies adopt and adapt the material in this thesis. The researcher plans to propose the Redemptive Discipleship Class to The Apostolic Church denomination for their consideration to use as one of the training classes for pastors.

Recommendations for Further Research

It has become clear in carrying out this research project and in the interactions with the student group that much needs to be done in the area of Redemptive Discipline. There is a good amount of existing research and literature on Church Discipline but a research into Redemptive Discipline with its accompanying project will be practically useful to Pentecostal churches and in particular ethnic Pentecostal churches where discipline is very harsh. Redemptive Discipline discussed as part of this current research can be more fully expanded to engage the current punitive discipline and transform a culture that promotes such punitive discipline.

It will also be instructive to implement the Redemptive Discipleship program intensely over a six-month period and do the assessment as to its impact on the culture of the church.

APPENDIX 1 – REDEMPTIVE DISCIPLESHIP CLASS QUESTIONNAIRE

Name: _____

Today's Date: _____

Age: _____

Male ☐

Female ☐

Part 1

	Very Praiseworthy	Mildly Praiseworthy	Neutral	Mildly Inappropriate	Very Inappropriate
Conduct During Church Service					
Chewing Gum during church service					
Allowing children to run to the stage during church service					
Men and women dancing in the same praise circle					
Women playing drums					
Men playing tambourines					
Men sitting with women in church					
A man sitting with his family in church					
Appearance					
Having tattoos					
Wearing dreadlocks					
Wearing sunglasses during church service					

	Very Inappropriate	Mildly Inappropriate	Neutral	Mildly Praiseworthy	Very Praiseworthy
Wearing headphones during church service					
Wearing jeans to Sunday service					
Men with ear piercings					
Men with cornrows					
Baggy clothes for men					
Tight fitting clothing for women					
Women without hair covering in church					
Wearing painted nails					
Wearing nail extensions					
Wearing wig					
Conduct Outside Church Service					
Dancing at a party such as outdoorings, birthdays, memorials					
Going out on dates					
Joining an ethnic association					
Joining a political party					

Part 2

	I strongly Agree	I Agree	I am Neutral	I Disagree	I Strongly Disagree
Customs					
A woman should not be a pastor					
Women's place in the church is to lead praise and worship or take care of children.					
Rap music should not be used during praise and worship					
People with body markings or excess piercings do not have a good relationship with God.					
Physical appearance and dressing is one of the main ways to tell whether someone is a Christian					
Baby dedication should not be done for a baby born to an unmarried woman					
A pastor should not eat in a reception for wedding, outdoor, or funeral					
Good Christian Indicators					
A good Christian fasts on Fridays					
A good Christian should not smoke					
A good Christian should not drink alcohol					
A good Christian should not go to the movies					
A good Christian should not listen to secular music					
A good Christian should not sin					
A good Christian must behave well to be accepted by God					
A good Christian should take pride in his good behavior					
A good Christian should not watch TV					

	I strongly Disagree	I Disagree	I am Neutral	I Agree	I strongly Agree
A good Christian should not own TV					
Beliefs					
You know you're heaven-bound by your good behavior					
You must obey the 10 commandments to be accepted by God					
You can approach God when you are living right					
Self-image¹					
I need to do things for God to feel okay in my relationship with God.					
It would feel catastrophic if I made a mistake in my relationship with God					
It is important that I have some control over other people's behavior					
I feel that I must not reveal that I am struggling or have problems					
I have a need to "get it absolutely right" in my relationship with God					
My spiritual standing is much higher than most people in the church					

¹ Adapted from Jeff VanVonderen, Dale Ryan & Juanita Ryan, *Soul Repair*, 32-33.

	I Strongly Disagree	I Disagree	I am Neutral	I Agree	I strongly Agree
Discipling Approach					
I should not become a genuine friend with a disciple (someone I am cultivating in church)					
I should not be accepting of a disciple even when he makes mistakes or retrogresses in following Christ.					
I should not be gentle in dealing with a disciple.					
I should not be loyal to the disciple.					
The disciple must come to understand the way I understand the Word of God.					
I should rebuke the disciple when he sins					
When the disciple sins we should discipline him by punishing him.					
When the disciple sins we should discipline him to teach him a lesson					

Part 3

How often do you read your Bible (*check the one that applies most*)

Once a week	<input type="checkbox"/>
Twice a week	<input type="checkbox"/>
Three times a week	<input type="checkbox"/>
Four times a week	<input type="checkbox"/>
Five times a week	<input type="checkbox"/>
Once a month	<input type="checkbox"/>
Once in a while	<input type="checkbox"/>
Never	<input type="checkbox"/>

Are you involved in any church groups? If so please list them (ex: Women's Movement, Men's Fellowship, Praise Team, etc.)

1. _____
2. _____
3. _____

How long have you been attending The Apostolic Church? _____

How long have you been attending a Pentecostal church? _____

How long have you been going to church? _____

APPENDIX 2 - CHURCH OF PENTECOST COMMUNIQUE CANCELLING CERTAIN LEGALISTIC PRACTICES

**THE CHURCH OF PENTECOST - GENERAL HEADQUARTERS
COMMUNIQUE ISSUED BY APOSTLES, PROPHETS AND EVANGELISTS OF
THE CHURCH OF PENTECOST AT THE END OF THEIR ANNUAL PRAYER
MEETINGS HELD AT THE PENTECOST PENSION GUEST HOUSE, GBAWE,
ACCRA, FROM JANUARY 19 – 21, 2010**

We, members of the College of Apostles, Prophets and Evangelists of The Church of Pentecost, after deep reflections in the above-stated meeting, on trends in the contemporary Church globally, and in The Church of Pentecost, in particular, have collectively agreed on the following decisions to retain the Church's growing youth and adult membership as well as open the Church's doors to people of different socio-economic and cultural backgrounds to have unhindered access to the total gospel in its churches worldwide:

- a. that, the issue of head covering, which has been the source of embarrassment to female visitors to the Church over the years, has no categorical biblical foundation as a requirement for salvation and should, as such, not be imposed on church members or visitors to the Church's worship services;
- b. that, having fully examined the women head covering passage of 1 Corinthians 11:2-16, it has become obvious that what Paul wanted to put across is not clear;
- c. that, a critical examination of the historical records, such as circulars of successive Chairmen of the Church from 1953 to 2007 revealed that the forefathers of the Church, particularly the Founder, Rev. James McKeown, did not discourage or encourage the covering of the head by women; but that he had rather admonished the Church through a circular letter of August 7, 1967, that the leaders should not meddle in the private affairs of church members by prescribing dress codes for them. He had taught that church members dress decently and modestly;
- d. that, the practice of head covering might have crept into the Church's practices from the fact that it was traditionally required of women in Ghana to cover their head before speaking to their kings and this might have led foundational women of the Church to insist on appearing before the Lord, the King of kings, with their head covered;
- e. that, it had been observed from a study of the socio-cultural situation in the country, that even though women in the country were traditionally expected to cover their head when they came of age, that practice is no longer tenable in the country.

The College of Apostles, Prophets and Evangelists, realising that many denominations in Ghana are also confronted with the same theological dilemma posed by the issue of head covering by women, therefore, directs:

- a. that, the entire membership of the Church consider the issue of the covering of head by women in the spirit of Christian maturity so as not to offend anybody with regard to this controversial matter, which appears to have defied theological and hermeneutical agreement;
- b. that, female visitors who attend church services without a head covering should be accepted as they are, without being either turned back or offered a head covering, since head covering does not subtract from a person's salvation;
- c. that, females in the Church who may or may not want to cover their head during church services should not be seen as sinners or being less spiritual;
- d. that, women should fashion their hairstyles in a decent, modest and appropriate manner to the glory of God;
- e. that, church members appreciate the progressive changes in the socio-cultural environment in which the gospel is preached in order to make the gospel relevant to its hearers;
- f. that, the wearing of seductive or sexually-provocative dress should be discouraged in the church;
- g. that, women must avoid the practice of cleavage (the partial exposure of breasts) as that does not glorify the Lord.

The College of Apostles, Prophets and Evangelists further directs that female visitors in decent trousers and Rastafarians or persons in dread locks be accepted in fellowship in the spirit of Christian love, while couples or families desiring to sit together at church be allowed to sit under the feet of Jesus to learn.

While the purpose of these directives is not to stop teaching of the genuine word of God or to correct people in righteousness, the College recognises the present culturally divergent nature of the Church and its mandate to disciple people of all nations and cultures.

The College believes that the early church, when confronted with culturally-motivated traditions, resolved the matter by appealing to Scripture and the Holy Spirit. It appreciates, also, that the Founder of the Church, Pastor James McKeown, like the apostle Paul, provided a biblical pattern for global church growth whereby teachings that are cardinal to salvation are to be kept (2 Thess. 2: 13-15), and others that were only religiously or culturally-based could be changed (Gal. 1:14).

The College hereby urges all church members to accommodate one another in love, unity and for the glory of God (1 Cor. 10:23-33), and joins Apostle Paul in stating: "Give no offence, either to the Jews, or to the Greeks or to the church of God (1 Cor. 10:32).

OPOKU ONYINAH (APOSTLE DR.)
CHAIRMAN

APPENDIX 3 – REDEMPTIVE DISCIPLESHIP TRAINING CLASS MATERIAL



Apostle Kwabena Dautey Akufo

October 2010

CLASS	TOPIC
	Introduction
	Admission Questionnaire
Lesson 2	Discipleship Overview
	Pharisees' Legalistic Discipleship
Lesson 4	Redemptive Discipleship Principles
	Jesus' Redemptive Discipleship
Lesson 6	Paul's Redemptive Discipleship
	Paul's Contextualization
Lesson 8	Redemptive Discipleship Classes
	Graduation Questionnaire

LESSON ONE INTRODUCTION

Purpose of Class

- ❖ Teach Biblical discipleship method
- ❖ Teach method used by Jesus and Paul
- ❖ Teach true discipleship method

Structure

- ❖ Admission Questionnaire
- ❖ Weekly 1 ½ -hour class
- ❖ Teaching & discussion
- ❖ Graduation Questionnaire

Motivation for Discipleship

- ❖ Evangelism is additive
- ❖ Discipleship is multiplicative

Evangelism is additive

- ❖ Evangelize one person a week
- ❖ Total of 52 people a year
- ❖ Total of 520 people in 10 years
- ❖ Initiates converts into Christianity
- ❖ Limited or no cultivation of convert
- ❖ Births child and leaves him alone

Discipleship is Multiplicative

- ❖ Disciple one person a year
- ❖ Initiates convert into relationship with Christ
- ❖ Cultivates convert in Christian life's ups and downs
- ❖ Child rearing process

Discipleship is Multiplicative

- ❖ 1st Year: Disciple 1 person. Result is 2 disciples
- ❖ 2nd Year: 2 each disciple 1 person: Result is 4 disciples
- ❖ 3rd Year: 4 each disciple 1 person: Result is 8 disciples
- ❖ 4th Year: 8 each disciple 1 person: Result is 16 disciples
- ❖ 5th Year: 16 each disciple 1 person: Result is 32 disciples
- ❖ 6th Year: 32 each disciple 1 person: Result is 64 disciples
- ❖ 7th Year: 64 each disciple 1 person: Result is 128 disciples
- ❖ 8th Year: 128 each disciple 1 person: Result is 256 disciples
- ❖ 9th Year: 256 each disciple 1 person: Result is 512 disciples
- ❖ 10th Year: 512 each disciple 1 person: Result is 1024 disciples

Discipleship versus Evangelism

Results	Evangelism	Discipleship
❖After 10 years:	520 people	1024 people
❖After 11 years:	572 people	2048 people
❖After 12 years:	624 people	4096 people
❖After 20 years:	1040 people	1,048,576 people
❖Disciple Quality	Few true disciples	Many true disciples

Discipleship Command

Matthew 28:19-20
Therefore go and make disciples of all nations,
baptizing them in the name of the Father and
of the Son and of the Holy Spirit,
and teaching them to obey everything I have
commanded you.

Discipleship

❖"Christian discipleship is a teacher-student relationship, based on the model of Christ and His disciples, in which the teacher reproduces the fullness of life he has in Christ in the student so well, that the student is able to train others to teach others." Keith W. Phillips, 15

❖"Disciplemaking, then, is the process of helping someone establish a relationship with Jesus and instructing that friend in the life of faith." Alice Fryling, 18

LESSON TWO

DISCIPLESHIP OVERVIEW

Case Study

The National Youth Movement Convention of The Apostolic Church held in Philadelphia in 2005 was well attended by youth from all the churches in the USA and Canada. During the Friday night church service one boy was spotted wearing earrings. Several people including both adults and young people chastised him for "improper clothing." He apparently refused to remove his earrings and wore them again during the Saturday morning service. Once again several people gave him a hard time for his "improper clothing." After the church service my wife and I, who were completely unaware of what was happening to this boy, had a chance meeting with him in the lobby of the hotel. We started talking to him about how he was faring at the convention. He opened up to us wanting to know why everyone was giving him a hard time about his earrings.

❖What would you tell him?

Legalism

❖"The term legalism covers any variation on the notion that
 1. if we do the proper Christian disciplines [fast, pray, study, meditate] well enough and long enough, God will be pleased with us and will reward us.
 It is the idea that
 1. if we do more and try harder, we can make a claim on God's favor so that we need not rely totally upon his mercy and grace."
 [that is, our effort earns God's favor and not his grace]
 (Ken Blue, 44)

Legalism

❖Legalism "is a form of religious perfectionism that focuses on the careful performance and avoidance of certain behaviors.

It teaches people to gain a sense of spiritual acceptance based on their performance, instead of accepting it as a gift on the basis of Christ."
 (David Johnson & Jeff Vanvonderen, 37)

Legalistic Discipleship

- ❖A discipleship process based on Legalism
- ❖The disciple-maker supplements sound scriptural teaching and practices with man-made rules.
- ❖Legalistic Discipleship produces Legalistic Growth
- ❖Legalistic Growth:
 - Disciple's progress is measured by external performance and adherence to rules and traditions of the church
 - Disciple's progress is not based on inner transformation.

Legalistic Discipleship

- ❖Rules of Conduct
 1. Never come to the House of God without praying before coming.
 2. Be in your seat at the commencement of the service. You will thus be a good example to those who are late and neglectful.
 3. Bring your children with you to the House of God. Relatives and servants also have souls. It is your duty and privilege to take care of them.
 4. Make your Pastor your personal friend. His sympathy, support and counsel are needed by you. Constantly pray for him.
 5. Make the Church your spiritual home.
 6. When conversing never speak disrespectfully or criticizingly of God's servants or their ministrations, in the presence of your children. If you sow to the wind, you may expect to reap the whirlwind.
 7. Take your Bible with you to the House of God.
 8. Enter reverently, pray fervently, listen attentively, give praise from a grateful heart and worship God in the beauty of holiness.

Redemptive Discipleship

- ❖Based on Grace
 - Grace first transforms the heart and thus makes the believer wholly willing to trust and obey.
 - Grace then conveys upon us both the desire and the strength to fulfill God's good pleasure.
 - Grace also insures our obedience, gives us a true love for God, and transforms our lives in every sense.
 - Ultimately grace totally conforms us to the image of Christ (Rom. 8:29). (Don Kistler, 57-58)

Redemptive Discipleship

❖ Help the disciple "to prepare for, to recognize, and to follow the movement of the Spirit"

❖ not primarily through moralistic injunctions or admonitions to work and strive harder.

❖ Rather, as we orient our lives incarnationally – by allowing the Spirit to fill and lead us – our own lives will issue forth a call to others to respond faithfully to the spirit in their lives." (Dana R. Wright & John D. Kuentzel, 151)

Redemptive Discipleship

❖ Process that takes place through a human catalyst following the redemption act to bring Transformational Growth to another.

❖ The human catalyst acts in a redemptive manner in dealing with crisis situations that the disciple may run into.

❖ A crisis situation is viewed by the Redemptive Disciple as a disequilibrium [lesson to be taught and learned] that is meant to move the disciple in a positive direction.

Redemptive Discipleship

❖ The Redemptive Disciple works alongside the disciple in showing him the biblical path to take after the disequilibrium.

❖ The Redemptive Disciple is not interested in teaching the disciple the rules and traditions of the church.

❖ He is interested in working with the disciple to aid in the renewal of his mind and in building a Godly conscience.

Transformational Growth

❖ "Process of indwelling ever more deeply and manifesting ever more fully the divine life." (Dana R. Wright & John D. Kuentzel, 150)

❖ Disciple becomes more like Jesus:

- Transformed Mind: Believe What Jesus Believed
- Transformed Character: live the Way Jesus Lived
- Transformed Relationships: Love as Jesus Loved
- Transformed Habits: Train as Jesus Trained
- Transformed Service: Minister as Jesus Ministered
- Transformed Influence: Lead the Way Jesus Led

BIB 1111, The Complete Book of Discipleship, 150

LESSON THREE

PHARISEES' LEGALISTIC DISCIPLESHIP

Jesus' Description of Pharisees' Legalistic Discipleship

Matthew 23:2-7:

The teachers of the law and the Pharisees sit in Moses' seat.

So you must obey them and do everything they tell you.

But do not do what they do, for they do not practice what they preach. [Hypocrisy]

They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them. [Unrealistic Man made rules for others]

Jesus' Description of Pharisees' Legalistic Discipleship

Matthew 23:2-7 (cont'd):

Everything they do is done for men to see: [Public Display]

They make their phylacteries wide and the tassels on their garments long; [Special class of mystics]

they love the place of honor at banquets and the most important seats in the synagogues; [Honored class] they love to be greeted in the marketplaces and to have men call them "Rabbi." [Honored class]

Jesus condemns Pharisees' Legalistic Discipleship

❖ Seven Woes in Matthew 23:13-30

❖ Letter of the law versus spirit of the law

❖ Hidden Greed and self-indulgence

❖ Evil in heart but externally holier than thou

❖ Put up appearances of righteousness to cover hypocrisy and wickedness

Jesus condemns Pharisees' Legalistic Discipleship

❖ Actions destroy righteous but pretend to promote righteousness

❖ Point the disciple in the direction of hell

❖ Focus on inessentials versus essentials

❖ Focus on the external but ignored heart-change

❖ Zealous for their beliefs, however wrong it is

❖ Guilty of murdering prophets

Legalistic Discipleship

Control disciple using

❖ False identification with the disciple's interests – to gain total access

❖ Twisted meanings and distorted Biblical rules and concepts



Legalistic Discipleship Control disciple using

- ❖ Guilt – inability to observe man-made rules
- ❖ Fear – “Fear of not measuring up, fear of losing out with God if one leaves the group, and fear of spiritual failure.” (Ronald M. Enroth, 105)
- ❖ Isolation - shut disciple in and out of exposure to others who may have correct doctrine

Legalistic Discipleship Control disciple using

- ❖ Manipulation of rewards and punishments
- ❖ Shaming - elevate the disciple-maker by debasing the disciple
- ❖ Spiritual labeling is used as a means of segregating the disciple from other people who might provide a positive influence

Legalistic Discipleship Disciple-maker

- ❖ Presents himself as a mystic with spiritual superiority and a special delegate of God
- ❖ Focuses on external performance rather than heart change
- ❖ Makes disciple feel suspicious of outsiders
- ❖ Communicates from top-down or inside out
- ❖ Authoritative, judgmental, condemning and punitive
- ❖ Hypocritical, dishonest and lacks integrity

Legalistic Discipleship – Case Study Esi of The Apostolic Church - Italy

- ❖ Sole expert in the beliefs, practices, and traditions of The Apostolic Church
- ❖ Spiritual guru
- ❖ Spiritual mother of the church
- ❖ Recited Bible verses to tell people what to do when they have problems or when she thinks they are misbehaving
- ❖ Presented visions and directions she claimed she got from God
- ❖ Gave directions to the pastor and presbytery on things she perceived to be spiritual
- ❖ Created rules that the leadership had to obey

Legalistic Discipleship – Case Study Mansa of The Apostolic Church - USA

- ❖ Characters
 - Mansa – established member
 - Ama – new member disciplined by Mansa after a chance encounter
 - Kofi – new member eventually marries Ama
- ❖ Story
 - Mansa cultivated and disciplined Ama
 - Ama marries Kofi
 - Mansa cultivated and disciplined Ama's husband Kofi
 - Mansa controlled Kofi and Ama's marriage
 - Ama objected and Mansa caused Kofi to punish Ama

Mansa's Legalistic Discipleship

- ❖ Spiritual guru
- ❖ Mystical spirituality – Mystical knowledge of and influence over the spiritual world
- ❖ Extreme mysticism to take advantage of unsuspecting newcomers
- ❖ Extra-biblical knowledge
- ❖ Isolation – Labeled pastor and others as witches
- ❖ Spiritual mother of both Kofi and Ama
- ❖ Directed Kofi and Ama on what is right behavior and action in her opinion
- ❖ Triangulated Kofi against Ama when Ama protested adverse effect of Mansa on her marriage

Today's Pharisees



LESSON FOUR REDEMPITIVE DISCIPLESHIP PRINCIPLES

Redemptive Discipleship Principles

- ❖ Redemptive Disciple-Maker's Principles – Love
- ❖ Redemptive Disciple-Maker's Principles – Communication
- ❖ Redemptive Disciple-Maker's Principles – Under-Shepherd
- ❖ Redemptive Discipline
- ❖ No Antinomianism
- ❖ Redemptive Discipleship Effects on Disciple
- ❖ Redemptive Discipleship Classes

Redemptive Disciple-Maker's Principles

- ❖ What is going in this picture



Redemptive Disciple-Maker's Principles - Love

- ❖ Identifies with disciple and becomes a genuine friend
- ❖ Accepting of disciple even when he makes mistakes or retrogresses
- ❖ Gentle in dealing with disciple as a work-in-progress

Redemptive Disciple-Maker's Principles - Love

- ❖ Patient in dealing with disciple as he stumbles in growth process
- ❖ Attitude of grace in dealing with disciple
- ❖ Loyal to disciple in good and bad times
- ❖ Determined to see the disciple-making process through

Redemptive Disciple-Maker's Principles - Communication

- ❖ Values and facilitates open communication
- ❖ Actively listens and facilitates constructive criticism
- ❖ Keeps discussions with disciple and revelations from disciple confidential and private

Redemptive Disciple-Maker's Principles - Under-Shepherd

- ❖ Operates not as a boss but as a coach
- ❖ Shepherd's heart



Redemptive Disciple-Maker's Principles - Under-Shepherd

- ❖ Points disciple to the Word of God and not to his own interpretation and practice of the Word of God
- ❖ Points disciple to God himself as the ultimate disciple-maker

Then you will know
the truth



and the truth
will set you free

John 8:32

Redemptive Disciple-Maker's Principles - Under-Shepherd

- ❖ Leads disciple away from burden of legalistic oppression into Christ's freedom
- ❖ Brings healing to Legalistic emotionally abused



Redemptive Discipline

- ❖ Retributive or punitive discipline



Redemptive Discipline

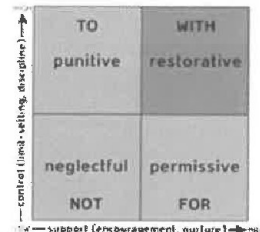
- ❖ Retributive or punitive discipline

➤ Adulterous Woman

John 8:3-5 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?"

Redemptive Discipline

- ❖ Restorative Discipline instead of retributive or punitive



Redemptive Discipline

- ❖ Jesus response to Pharisees

John 8:7-11 When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"

"No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

Redemptive Discipline

- ❖ Sin is mistake, failure, or injury but Sinner is not evil or failure
- ❖ Have compassion to care for the fallen state of the disciple: prioritize person over sin
- ❖ Hate the sin but not the sinner: Look at forgiveness and acceptance rather than repudiation and rejection

Redemptive Discipleship – No Antinomianism

- ❖ Antinomianism – Moral laws are not binding on the believer because of Grace.
- ❖ Redemptive Discipleship cultivates the attitude that
 - Be like a cat and not like a pig
 - Grace does not permit what the law prohibits
 - Rather the justified disciple views Jesus as Lord
 - Obeys his Lord out of gratitude and as a result of his sanctification (growing into Christlikeness)
 - Such obedience is not the basis for being justified.

Redemptive Discipleship Effect on Disciple

- ❖ Undergoes a true inner transformation
- ❖ Has a changed Biblical future
- ❖ Has a changed Biblical lifestyle
- ❖ Has a changed Biblical worldview
- ❖ Feels secure in Christ and so is content and trusts in God
- ❖ Shows progressively good character
- ❖ Becomes more and more obedient to God's commands

LESSON FIVE

JESUS' REDEMTIVE DISCIPLESHIP OF PETER

Jesus' Redemptive Discipleship of Peter



Jesus' Redemptive Discipleship of Peter

- ❖ Should you use your left hand to put your offering into the offering bowl?
- ❖ You've been asked to discipline a member of your group. What procedure would you follow?

Jesus' Redemptive Discipleship of Peter

- ❖ Identification with Peter's interest
 - After he finished preaching Jesus asked him to "Put out into deep water, and let down the nets for a catch." (Luke 5:4)
- ❖ Revelation of who Jesus is
 - Knowing how this episode ends it is also clear that Jesus, being God incarnate, was using this as means of showing Peter who he was by a process of revelation for redemptively disciplining Peter.

Jesus' Redemptive Discipleship of Peter

- ❖ Jesus' use of open communication – Socrates method
 - Matthew 16:13-16 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." "But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Christ, the Son of the living God."

Jesus' Redemptive Discipleship of Peter

- ❖ Jesus' use of open communication – Socrates method
 - Matthew 17:24-27 After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma tax came to Peter and asked, "Doesn't your teacher pay the temple tax?" "Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes—from their own sons or from others?" "From others," Peter answered. "Then the sons are exempt," Jesus said to him. "But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."

Jesus' Redemptive Discipleship of Peter

- ❖ Jesus befriended Peter so that Peter could depend on him for his spiritual growth
 - John 15:15, "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you."
- ❖ Jesus exposed Peter to experiences that will develop him spiritually
 - Raising Jairus' daughter from the dead. Mark 5:37
 - Transfiguration. Matthew 17:1-4

Jesus' Redemptive Discipleship of Peter

❖ Jesus was gentle in dealing with Peter as a work-in-progress.

➤ Peter protests Jesus' washing of his feet. John 13

❖ Jesus was loyal to Peter

➤ Loyalty led to intercession for Peter

➤ Luke 22:31-32 when Jesus said to Peter, "Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

Jesus' Redemptive Discipleship of Peter

❖ Patient in dealing with Peter as he stumbled in the growth process in regard to prayer

➤ Peter fell asleep failing to pray with Jesus in his greatest trial

➤ Jesus chastised him for failing to keep praying

➤ Jesus used it as a teaching moment to reemphasize the importance of prayer

"Could you men not keep watch with me for one hour? Watch and pray so that you will not fall into temptation." (Matthew 26:40-41)

➤ Jesus continued with an encouraging statement showing that though they had failed in prayer vigilance he still accepted them because they had faced tough circumstances when he said, "The spirit is willing, but the body is weak." (Matthew 26:41)

Jesus' Redemptive Discipleship of Peter

❖ Jesus' shepherd's heart made him lead Peter away from the burden of legalistic oppression

❖ Jesus brought healing to those emotionally abused in Legalistic Discipleship of the Pharisees

➤ Lack of ceremonial washing of hands episode

□ Jesus responded and taught Peter that it is the spirit of the law that matters and not the letter of the law

□ Spiritual cleansing was a matter of the heart and not a matter of outward performance (See Matthew 15:17-20)

➤ Temple Tax episode

□ Jesus lifted the burden of the legal requirement but also showed Peter how to responsibly exercise the new found freedom. (See Matthew 17:25-27)

Jesus' Redemptive Discipleship of Peter

❖ Jesus operated not as a boss but as a coach who came alongside Peter.

➤ Jesus coached Peter how to overcome nature by exercising faith

➤ Matthew 14:28-31: "Lord, if it's you," Peter replied, "tell me to come to you on the water." "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!" Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"

Jesus' Redemptive Discipleship of Peter

❖ Jesus exercised Redemptive Discipline

➤ Peter rebuked the great Rabbi, which is rebellion

➤ Jesus dealt first with the Satanic cause

➤ Jesus reprimanded Peter

➤ Matthew 16:23, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men."

➤ The discipline was restorative and not retributive or punitive

Jesus' Redemptive Discipleship of Peter

❖ Jesus restored Peter after his self-imposed suspension for denying Jesus

➤ Restoration 1st step: Mark 16:7 "Go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

➤ Restoration 2nd step: John 21:15-19:

□ When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs."

□ Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep."

□ The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep." ... Then he said to him, "Follow me!"

LESSON SIX

PAUL'S REDEMTIVE DISCIPLESHIP

Paul's Redemptive Discipleship

❖ Should a woman wear pants?

❖ Should chieftancy drums be played in church?

❖ Should you do Adowa dance in church?

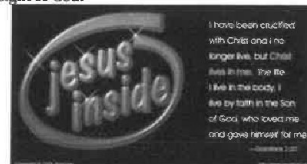
❖ Should you practice Dipo?

❖ Should you practice a Christianized Dipo?

Paul's Redemptive Discipleship

❖ Paul's Redemptive Discipleship approach

➤ 2 Corinthians 4:2, "We have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God."



Paul's Redemptive Discipleship

❖ He pointed his disciples to God as the ultimate disciple-maker

➤ 1 Corinthians 3:4-7: For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere men? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow.

Paul's Redemptive Discipleship

❖ Paul's philosophy of identification with his disciples

>1 Corinthians 9:19-23: Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.

Paul's Redemptive Discipleship

❖ Paul was gentle in dealing with his disciples as a work-in-progress.

>1 Thessalonians 2:7-8: "We were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us."

>2 Timothy 2:25-26: "Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will."

Paul's Redemptive Discipleship

❖ Paul's mentoring approach: "Do what I do and not what I say"

>1 Corinthians 4:15-16: "Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I urge you to imitate me."

>1 Corinthians 11:1: Follow my example, as I follow the example of Christ.

Paul's Redemptive Discipleship

❖ Paul was patient in dealing with the disciple as he stumbled in the growth process.

>Galatian disciples retrogressed into legalism

>He was angered but patient saying, "My dear children, for whom I am again in the pains of childbirth until Christ is formed in you." (Galatians 4:19)

Paul's Redemptive Discipleship

❖ Paul's shepherd's heart made him lead the Galatian disciples away from the burden of legalistic oppression

❖ Paul brought healing to those emotionally abused in Legalistic Discipleship of the Judaizers

>"It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery." (Galatians 5:1)

Paul's Redemptive Discipleship

❖ Paul practiced Redemptive Discipline

>Redemptive Discipline is not permissiveness

>Condemned sexual immorality sin and chastised the Corinthian disciples for permitting the sin. (See 1 Corinthians 5:1-5)

>Later he encouraged a restorative approach for dealing with the sexually immoral man.

13 1 Corinthians 2:4-8: For I wrote you out of great distress and anguish of heart and with many tears, not to grieve you but to let you know the depth of my love for you. If anyone has caused grief, he has not so much grieved me as he has grieved all of you, to some extent—not to put it too severely. The punishment inflicted on him by the majority is sufficient for him. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you, therefore, to reaffirm your love for him.

Paul's Redemptive Discipleship

❖ Paul's principle of restoration in Redemptive Discipline

>Galatians 6:1-2: "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ."

LESSON SEVEN

PAUL'S CONTEXTUALIZATION

Paul's Redemptive Discipleship - Contextualization

❖ The cultural practice should not become a yoke for its practitioners but should be liberating in Christ

>Acts 15:10: "Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?"

>Galatians 5:1: "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery."

>Should a woman wear pants?

>Should a woman wear wig?

>Should a pastor wear a tooma?

Paul's Redemptive Discipleship - Contextualization

❖ The cultural practice should facilitate a smooth transition by the disciple from his current religion to Christianity

>Acts 15:19: "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God."

>Must you sing hymns in praise and worship instead of Ghanaian style music?

>Should Chieftancy drums or rock 'n roll drums be played in church?

Paul's Redemptive Discipleship - Contextualization

❖The cultural practice should not violate any moral absolutes provided by Scripture

➤Acts 15:29 "You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality."

➤Should you dance in praise of God?

➤Should you do Adowa dance in church?

Redemptive Discipleship Classes

❖Based on Adams' five steps in a person's transformation

❖Based on 2 Timothy 3:14-17:

"But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it,

"and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

"so that the man of God may be thoroughly equipped for every good work.

Paul's Redemptive Discipleship - Contextualization

❖The cultural practice must be scrubbed and modified by the Word of God only

➤Paul in Athens. See Acts 17:22-29

➤Should you practice Dipo?

➤Should you practice Christianized Dipo?

➤What name should you use to refer to Jehovah in the native language?

Redemptive Discipleship: Class One Disciple

❖Unsaved churchgoer

❖Minister the gospel of salvation by grace

Repeated Case Study

The National Youth Movement Convention of The Apostolic Church held in Philadelphia in 2005 was well attended by youth from all the churches in the USA and Canada. During the Friday night church service one boy was spotted wearing earrings. Several people including both adults and young people chastised him for "improper clothing." He apparently refused to remove his earrings and wore them again during the Saturday morning service. Once again several people gave him a hard time for his "improper clothing." After the church service my wife and I, who were completely unaware of what was happening to this boy, had a chance meeting with him in the lobby of the hotel. We started talking to him about how he was faring at the convention. He opened up to us wanting to know why everyone was giving him a hard time about his earrings.

❖What would you tell him?

Redemptive Discipleship: Class Two Disciple

❖Saved churchgoer

❖Has not been exposed to Applied Teaching - take Biblical information, correctly divide it, and contextually apply it to his situation

❖Teach him scripture and how to apply it in his personal life and personal situations

LESSON EIGHT REDEMTIVE DISCIPLESHIP CLASSES

Redemptive Discipleship: Class Three Disciple

❖Saved churchgoer who has been exposed to Applied Teaching

❖Applied Teaching has not been used to convict him to cause renewal of mind

❖Convict him by showing him what is wrong by using scripture to the point where he is convinced of his wrongdoing

➤"Without an inner conviction of error and sin there is no reason for rethinking. And without conviction there is no reason to expect a change in behavior." (Jay E. Adams, 115)

Redemptive Discipleship Classes

❖Multi-tiered mentoring program for transformational growth

❖Customized discipleship based on Christian maturity

❖Disciple new believer and old believer

❖Disciple back-slidden believer

❖Disciple fallen believer

❖Jesus' disciplined fallen Peter

Redemptive Discipleship: Class Four Disciple

❖Saved churchgoer who has been exposed to Applied Teaching and convicted

❖Word of God has been used to correct him

❖Correct him using the Bible to transfer him from erroneous thought about God, others, and himself and pointing him in the right and godly direction

➤"The Bible not only shows us God's will and convicts us of failure to follow it, but helps us to get out of the messes into which we fall when we don't obey." (Jay E. Adams, 140)

Redemptive Discipleship: Class Five Disciple

❖ Saved churchgoer who has been exposed to Applied Teaching, convicted, and corrected

❖ Has not undergone disciplined training in righteousness

❖ Integrate discipline into training him to guide him to practice biblical worldview and biblical lifestyle aided by the Holy Spirit's transforming work on his heart

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VITA

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Prior to becoming a pastor he worked as an engineer and executive in the computer industry for over 20 years while he taught computer science as an adjunct faculty member at the University of Lowell and then at Boston University.

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